

ELEVENTH ANNUAL REPORT

OF THE

American and Foreign Christian Union,

PRESENTED AT

THEIR ANNIVERSARY,

HELD ON TUESDAY, MAY 8, 1860.

IN

ST. PAUL'S METHODIST EPISCOPAL CHURCH, FOURTH AV. N. Y.

NEW-YORK:

PUBLISHED AT THE DEPOSITORY OF THE SOCIETY,

NO. 156 CHAMBER STREET.

1860.

A. T. Fanshaw, Printer, corner of Ann and Nassau-streets, New-York.

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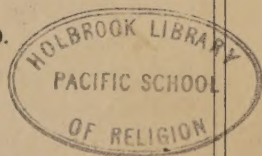
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THE ANNUAL SERMON.

The Anniversary Exercises were commenced on Sabbath evening, the 6th of May, and closed on Tuesday evening following. They were of elevated character, highly interesting, and well attended by large and intelligent audiences.

The Annual Sermon before the Society was preached on Sabbath evening, in the *Broadway Tabernacle*, corner of Broadway and Thirty-fourth street, by the Rev. William Hague, D. D., of the Baptist denomination—one of the pastors in this city. It was an able, excellent, and highly appropriate discourse, delivered in an impressive manner, and listened to with marked attention and lively interest, to the close, by a very large audience.

The text on which it was founded, was the fourteenth verse of the twenty-fifth Psalm: "The secret of the Lord is with them that fear him, and he will shew them his covenant."

The Board have requested a copy of the sermon for publication, and we trust that the author will gratify them and the friends of the cause by granting the request. In the mean we have submitted a brief outline of it to the public through the Society's *Monthly Magazine*. We hope to publish it entire at an early day.

For various and important reasons the Board of Directors changed, this year, the hour of commencing the Anniversary exercises, on Tuesday, (the day designated by the Constitution for the annual meeting of the Society) from 10½ o'clock, A. M., to 7½ P. M. To avoid misapprehension on the part of the members and friends of the Society, notice of the change made was published in the secular and religious newspapers of the city, yet, as the Board regret to learn,

some seem not to have been aware of it, and were consequently deprived of the privilege of attending the meeting. A call to hold the exercises in the evening may not be made again.

THE ANNUAL MEETING.

On Tuesday evening, the 8th of May, the Society re-assembled at Saint Paul's Methodist Episcopal Church, on the corner of Fourth-avenue and Twenty-second-street, to attend the remaining exercises of the annual meeting, which had been commenced on the preceding Sunday evening in the Broadway Tabernacle.

In the absence of the Rev. Dr. Thomas De Witt, the President of the Society, the Rev. William Hague, D. D., one of the Vice-presidents was called to the chair. The house was well filled, both on the ground floor and in the galleries. At the appointed hour, half-past seven o'clock, the exercises were opened by the Senior Secretary, Rev. Dr. Fairchild, when the audience united in singing the hymn beginning :

"All hail the power of Jesus' name!"

The Rev. L. P. Ledoux, of the Presbyterian church, Cornwall, N. Y., read the Forty-sixth Psalm, and led in prayer.

Mr. Edward Vernon, the General Agent, read the Treasurer's Report as approved by the auditors. It may be found on a subsequent page, at the end of the Report of the Directors.

An Abstract of the Annual Report of the Directors was then read by the Rev. A. E. Campbell, D. D., one of the Secretaries of the Society, after which the Rev. Rev. Joel Parker, D. D., of the Presbyterian church of this city, moved the following resolutions, viz :

1. *Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted, and published under the direction of the Board.

2. *Resolved*, From the statements now made in the Report, it is manifest that the Society is engaged in a work most intimately connected with the growing interests of the Kingdom of Christ, both at home and abroad.

Dr. Parker supported these resolutions in an eloquent and able speech, which occupied more than half an hour in delivery, and was listened to with marked attention, and received with much satisfaction by the audience.

The following account of it, which appeared the next morning in one of the newspapers of the city, furnishes some of the principal thoughts which were advanced and illustrated.

“ Having adverted to the general operations of the Society, and to some of the difficulties it met in imparting the Gospel to the Romish population, Dr. Parker spoke of the duty of looking on the Roman Catholics as brethren—not with aversion, but as persons to whom the Bible should be conveyed, with the view of benefitting their souls.

“ He gave a rapid glance at the spread of true religion, from the time God revealed himself to Abraham, until the time the Jews settled in the land of Canaan. From there the gospel spread into Europe, westward to the British Isles; thence still westward to these shores, till the stream of true religion now nearly reaches the place whence it had its source.

“ He alluded to the wonderful Providence of God, in causing the Apostles, when the Jews rejected Christianity, to turn to the Gentiles; then the Roman Emperor, with only ten millions of Christians, ruled hundreds of millions of pagans, and gave civilization to the world.

“ When the Roman Catholic religion became corrupted, Luther, and Calvin, and Zwingle came out, analogous to Abraham’s coming out of Canaan. There was a love of God in the hearts of the Reformers, which induced the bringing of the Bible out, and teaching it to the people. They exhorted them to search the Scriptures, to see whether these things were so. From that period the speaker came down to the present day, when such a love for the old church existed, as was not the case before, since the days of the Reformation. Not that evangelical Christians loved the errors of the Church of Rome, but they looked upon the members of that church as having sufficient knowledge of the truth to render them capable of being better taught.

“ What was remarkable in the members of the Roman Church was their reverence for authority, and for God—for the two were identical. They revered the Priest, the Bishop, the Pope, and the church. . . . A Romanist never entered a church and gazed about as Protestants did. That arose from the deep reverence that had been implanted in them.

“ The system of individual control in the Church of Rome next passed under review, and the speaker expressed a wish that Protestants exercised as vigilant pastoral oversight over their flocks. The Godhead of the Son of God was another point that the Romanists would not give up. That was a doctrine that was a safeguard against error. He admitted that there was very little experimental religion among them, but their good qualities ought not to be forgotten. He contrasted them favorably with the German Neologists—the liberal thinkers, who scoffed against religion. He would sooner undertake the conversion of the former than the latter.

“ He maintained that the way to propagate religion was to begin with

one's family, then with his friends, then with his own church, then with the Romish, then the Greek Church, then the Jews, the Mohammedans and the world at large."

The Resolutions were seconded by the Rev. D. C. Van Norman, LL. D., of the Methodist Episcopal church, and unanimously adopted.

The Rev. J. B. C. Beaubien, Missionary of the Board to the Canadian French Romanists in the city of Chicago, Illinois, was introduced to the meeting by the President, the Rev. Dr. Hague.

Mr. Beaubien offered the following resolution :

Resolved, That the recent movements among the French, Swiss, Belgian, and Canadian people at the West, call for devout thanksgiving to God : and the conversion of great numbers to Christ should remove from the minds of Christians every doubt respecting the possibility of reaching and doing good to the Roman Catholic population.

In support of this resolution, Mr. Beaubien made some interesting statements respecting his own conversion from Romanism to evangelical Christianity, and the work of grace among the French Canadians in his field of labor, which were heard with great satisfaction.

The Resolution having been seconded by the Rev. R. S. Crampton, of Rochester, N. Y., it was adopted.

The audience then rose and sung the hymn beginning with the words :

"Jesus shall reign where'er the sun."

After which the Rev. E. N. Kirk, D. D, of the Congregational church, in Boston, Massachusetts, offered the following resolutions, viz :

1. *Resolved*, That while this Society can take no part in political movements, nor seek in any way to employ political instruments to produce a change in the institutions of society, yet we cannot, in honesty, conceal our convictions that civil freedom is intimately connected with the progress of pure Christianity, and that it will always result from the prevalence of Christian principles in any community.

2. *Resolved*, That we, therefore, look with profound sympathy on the noble and successful efforts of the Italian races to cast off all their political subjection to usurped power, and especially that monstrous form of it which is exercised by the Bishop of Rome ; and to substitute a government of Law for one of irresponsible Will ; a government whose powers are bounded by the Constitution, and whose officers are the choice of the people.

3. *Resolved*, That as American Christians, we have rejoiced in the recent manifestation of those qualities in the Italian people which prove them worthy to claim a free and Constitutional Government.

4. *Resolved*, That we regard ourselves as particularly called upon to express our satisfaction with the course taken by the present King of Northern Italy, and by the various provisional authorities of Tuscany, Lombardy, and others, for their noble decision to respect the rights of the human conscience, and to leave to man the right of judging for himself which doctrine is from God, and what form of worship is most acceptable in his sight.

5. *Resolved*, That the servants of Christ and all the friends of religious freedom, recognize in the events of the past year, and in the present religious and political condition of Europe, grounds of the most profound satisfaction, of devout thankfulness to God, and of the most animating expectations.

6. *Resolved*, That the efforts made to establish an American Chapel in Paris, have thus far been eminently successful, and fully equal to our most sanguine expectations.

The Rev. Dr. Kirk sustained these resolutions by an appropriate and well timed address which occupied more than half an hour in the delivery, and was well received by the meeting.

We subjoin a brief outline of it. He began by saying :

“The AMERICAN AND FOREIGN CHRISTIAN UNION comprises the Christian Alliance, the American Protestant, and the Foreign Evangelical Societies. The object of these institutions is not the denunciation of Romanists, but the propagation of the principles of religious liberty and of pure and evangelical Christianity.

“What we and the church need to know, is how Christ views the Papacy. What does Christ think of it? How would Christ have us regard it?

“This system claims to monopolize holiness and salvation. It exalts tradition and the merits of the saints; teaches justification by works and worship of saints; it indulges and encourages a persecuting spirit, and puts the church in the place of the Bible. We cherish no hostility to the subjects of this system. We pity them. We love the people, but we hate the system.

“While pagan empires of the East relax their system, Rome stands unchanged! Why? Because it is based on the principles of human nature which loves to exercise irresponsible power—to be Lord of the conscience which loves worldly reward. . . . We need not believe Papists worse than others, nor to have begun in the wickedness of their subsequent career. Once the Papacy defended Christian States—had all the learning of the age. But the temptation of such power became too strong. It turned from the lofty eminence of its holy ministry to the most degraded

immorality and political tyranny. Gregory VII. raised it morally, but confirmed the political ambition, covetousness, and pride of the higher clergy. It is grievous to think how the Papacy has rested like a mildew on the noblest races. Spain's history makes one always feel like weeping, so also the country and kindred of Dante, Tasso, and Savanarola. With more distress than fear, we observe the rulers of two hundred millions watching like a fowler, the moment when they can seize the two great Protestant nations of Britain and America, and make them like Italy and Spain.

"But God is working against them. He is producing great changes. How wonderful his working! No man thought that the despotic ruler of France would have brought Italy to her present position. . . . Its unity and nationality are restored, and Austria no longer sustains Papal misrule. Italy is now a nation of twelve millions, under a national government in which power is limited by constitution, and representation is prescribed not by will but law. The rights of conscience now, for the first time in three hundred years, are respected and defined by law. The Bible is freely circulated. The Waldenses are free, and the priests are giving in their adhesion to the government.

"But look at France, a great, generous, interesting people; yet not taught or moulded by the word of God. From the time of the expulsion of the Huguenots their history betrays a lack of a vital element in society—in ability to govern themselves. But Rome has lost the mind and heart of France.

"Dr. Kirk spoke of the *Emperor* as the wonder of the age—no better, no worse, no stronger than others, but peculiar in temper and training.

"To us, the most interesting matter is his *relation to the Pope*. He controls the ultramontane spirit at home, as anti-national, anti-imperial. He extinguishes the *Univers*--checks the Pope in France. No bull, brief, rescript, mandate, or other document from the Court of Rome to any Frenchman can be received, published, or put into execution without the approval of the government. His operations aim to keep public sentiment with him.

"Dr. Kirk spoke of the efforts of the Pope to maintain his dominion—of his briefs, circulars, and bulls of excommunication—and of the difference between past and present times.

"Think of the unspeakable anguish created by the act of excommunication! Think of the day when Henry IV. stood at the gates of the city for seventy-two hours, barefooted, that he might obtain the favor of the ghostly Father. Now the people of Italy make bonfires when the major-excommunication comes! Despot, thy days are numbered in both hemispheres! Too late, too late to govern mankind thus."

Dr. Kirk here proceeded to speak of the designs and doings of the Society. He said it was organized to save Roman Catholics, like others of Adam's children, by giving them the Gospel, and to resist the aggressions of the hierarchy. He showed that the occasion of the meeting called for mingled

sentiments of sympathy with men, and thankfulness to God, and animated hope. Great things had been achieved, and great doors of usefulness were now opened, both in the Home and Foreign Fields.

He spoke of the American Chapel in Paris, and regretted the absence of Dr. M'Clintock, to whose ministry it was soon to be committed, and who was expected to have taken part in these services, but was hindered by sickness. He spoke of Ireland, Belgium, France and Italy, as inviting the church of Christ now to enter and gather a rich harvest. He briefly adverted to the colony of French Romanists in Illinois, and to the *thousands* in Canada who are ready to receive the Gospel; also to the opening for the entrance of the truth into Mexico through the Seminary at Brownsville, on the Rio Grande—into Hayti and South America, through the missions there, and closed with a stirring appeal to all patriots and Christians to sustain the Society in its labors of love and salvation.

The Resolutions were seconded by Mr. C. C. North, of the Methodist Episcopal church in this city, and were unanimously adopted, after which the Apostolic benediction was pronounced by the Rev. S. D. Burchard, D. D. of the Presbyterian Church of this city.

The Society then proceeded to the transaction of its usual annual business.

The minutes of the last annual meeting were read and approved.

The vacancy in the Board of Directors was filled by the election of the class of members which will hold office for the next succeeding four years, and whose names appear in the proper place in the Annual Report.

Several Vice-Presidents were also elected whose names are inserted in the list of Vice-Presidents.

A vote of thanks to the Rev. Dr. HAGUE was passed, for his very excellent and appropriate discourse delivered before the Society on Sabbath evening, the 6th inst. and a copy was requested for publication.

Votes of thanks to the various speakers on the occasion were then passed, and also to the trustees of the church, for its use for the meeting.

Having directed the first meeting of the Board to be held on Thursday, the 17th inst., at their office in Chambers-street, at half past 3 o'clock P. M. for the transaction of the business prescribed in the sixth article of the Constitution; and after that on their own adjournments, the Society, on motion, adjourned to meet on Tuesday preceding the second Thursday in May, 1860, in the place to be determined hereafter by the Board of Directors.

ELEVENTH ANNUAL REPORT.

In reviewing the labors and vicissitudes of the year now brought to a close, the Board of Directors of THE AMERICAN AND FOREIGN CHRISTIAN UNION send their salutations to their friends and contributors, and call upon them in connection with themselves, to render devout thanksgiving to the Great Head of the Church, for the favors bestowed during the past year.

From the first organization of the Society, there has been no year, nor scarcely a month, when God has not given us indications of his presence and his blessing, and enabled us to rejoice over the conversion of men redeemed from error and from sin. Most emphatically may this statement be affirmed in reference to the year now drawn to a close. Never have we seen *a time* like this—a *time* when almost the whole world is open to the labors of the Christian missionary—a *time* when so much can be accomplished by comparatively small means, and when God seems to have gone before us, opening the way and calling upon us to “enter in and possess the land.”

But before entering into any detail of the labors performed, we would pause and call to remembrance the solemn truth that

“Time is hurrying us away
To our eternal home.”

Two of our brethren beloved, Rev. WM. C. BROWNLEE, D. D., and Mr. DANIEL FANSHAW, who have labored and toiled with us, and “borne the burden and heat of the day,” have passed from us, and time with them on earth is ended. They have rested from their labors, and their works do follow them. The death of such men, though a great loss to the church, is, nevertheless, to them unspeakable gain. “Blessed are the dead that die in the Lord.”

From the intimate connection of these brethren with the Society, from their active labor for its prosperity, their death demands at our hands something more than a simple reference. While their memory

is embalmed in our hearts, we would also record our testimony of their worth on the printed page, that all who read may be incited to imitate their example, to "go and do likewise."

The views of the Board concerning these brethren, respectively, may be gathered from the following papers which were adopted unanimously by them subsequent to their death. I. In regard to Dr. Brownlee :—

" *Whereas*, The Rev. William C. Brownlee, D. D., of New York, one of the Life Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, departed this life on the 11th of February, 1860, in great peace and comfort of the Christian hope, after many years of prostration and suffering under paralysis, which he was enabled to bear with remarkable fortitude and resignation, and—

" *Whereas*, Previous to his disability for all labor by the cause specified, he engaged vigorously and ably in resisting the encroachments of the Papacy in the United States, revealing to the public its anti-Christian nature and spirit, and its disastrous effects upon society, in opposition to the false show in which it appeared when surrounded by Protestants or in a Protestant community, and under which its priesthood then sought to have it conceived of by the American people; and

" *Whereas*, The origin, growth, and usefulness of the American Protestant Society, which is represented in, and is a component part of the AMERICAN AND FOREIGN CHRISTIAN UNION, were to a large extent the result of his counsels, agency, or influence, and said Society did much to prepare the way for the operations and usefulness of the AMERICAN AND FOREIGN CHRISTIAN UNION, this Board, not less than the Christian public, have derived many benefits from his service, and not the least valuable of which are the various publications on the subject of Romanism which they have from his prolific pen: therefore,

1. "*Resolved*, That in the protracted illness and death of the Rev. William C. Brownlee, D. D., the Board are deeply afflicted; and they feel that they are bereaved of one of their ablest and most zealous fellow-laborers, and the Protestant community of one of its warmest friends.

2. "*Resolved*, That while they bow with submission to the trying providence experienced in the case of their departed brother, the Rev. Dr. Brownlee, the Board gratefully recognize, and acknowledge those measures of grace which were divinely vouchsafed for his support, and which were usually experienced by him, but were especially granted near and at the closing period of his earthly life, by which he was enabled to 'finish his course with joy,' to triumph even in death, and to leave with surviving relatives and friends an additional and consoling evidence of his personal acceptance with God.

3. "*Resolved*, That the Board cherish the memory of the Rev. Dr. Brownlee, and his various gifts and excellencies of character with profound respect, and warm fraternal regard ; and they devoutly thank Almighty God for that service which he was enabled to perform in behalf of a pure and evangelical Christianity, against the system of the Papacy, just at that period in our history when few of our countrymen had comprehended the errors, corruptions, and dangers of Romanism, and when immense multitudes from Europe, reared in the Romish church were beginning to come to our shores, and a strong effort was to be made to establish the Papacy here in the affections of the people.

4. "*Resolved*, That in the death of Dr. Brownlee, and the sudden and unexpected manner in which he was disqualified for labor, this Board find an impressive admonition to be diligent in duty, knowing that at such an hour as they think not the Master may call them also from his earthly service.

5. "*Resolved*, That the Board deeply sympathize with the family of their departed brother, and they hereby extend to them their assurance of the same, praying that God may sustain them in their afflictions, and overrule this bereavement to their present and everlasting good."

II. In regard to Mr. FANSHAW :—

"*Whereas*, In the providence of God, Mr. Daniel Fanshaw, one of the oldest members of the AMERICAN AND FOREIGN CHRISTIAN UNION, and of the Board of Directors, has been suddenly called away by death, and

"*Whereas*, He cherished a lively interest in the designs and operations of the Society, and fully comprehended its spirit and aims, and labored to promote them, therefore

1. "*Resolved*, That in the death of Mr. Fanshaw, their brother and fellow Director, this Board are bereaved of a highly valued counselor, and the cause for which they labor of a judicious and able friend.

2. "*Resolved*, That while they mourn his loss from their circle, and the labors in which he was accustomed to participate, they rejoice in that grace which was divinely bestowed upon him during his last illness and at the time of his departure, and in the conviction that to himself at least, death has been gain.

3. "*Resolved*, That this Board tender their sympathies to the family of their departed brother, and earnestly pray Almighty God that they may be sustained under this severe affliction.

4. "*Resolved*, That from the death of Mr. Fanshaw, the Board would derive motives to diligence in the discharge of their duties, and they would call upon themselves and all the members of the Society, to pray the Great Head of the Church to raise up helpers to take the places of his servants whom he calls from earth to the glories of his upper kingdom."

In noticing so specially the death of these individuals, the Board would by no means convey the impression that they are the only members of the Society who have passed from the scene of their earthly labors to join the church triumphant in Heaven. There are other names, honored and dear, that will live in the history of the church when all things earthly shall have passed away. Our hope and prayer is that God will raise up others who will fill their places, and like them be efficient laborers towards reclaiming millions now enslaved by the delusions of an apostate church.

Their death, however, admonishes us to work while the day lasts, knowing that the night cometh when no man can work. We sorrow not, however, as those that have no hope, confident that their work on earth was done, and that the Master has called them away to occupy higher seats in the "house of many mansions."

These events excite momentary feelings of sadness, as they assure us that we shall see their faces no more on earth. Still we do not forget that there is a bright side to the picture, and that oftentimes

"Behind a frowning providence,
God hides a smiling face."

Before proceeding to give a detailed account of the labors of the year, and their results in the advancement of Christ's kingdom, we would pause to contemplate for a few moments the *character* no less than the *magnitude* of the work in which we are engaged.

And what is our work? And what is the field of the AMERICAN AND FOREIGN CHRISTIAN UNION?

We are well aware that there are multitudes of individuals who have no true conception of our work—who regard us as a society formed to wage war against the Roman Catholics—to excite popular odium against them—to persecute and denounce them—to hold them and their sentiments up to derision and scorn.

Were such our object we should expect little aid or sympathy from the Christian church. Whatever may be the character of the Roman Catholic church, or whatever the *spirit* which she may have manifested towards the Protestant Church in *times past*, or what the *spirit* she *now* exhibits towards her, still we have learned from the precepts of the Master, not to render "railing for railing, nor cursing for cursing." It forms *no part* of our creed that denunciation or evil speaking have any tendency to convert or save men. Such work we leave to others. Our aim is higher and nobler—a work no less than that of trying to raise up *two hundred and sixty*

millions of mere nominal Christians from their superstition, and bring them to a saving acquaintance with the Savior. The great cardinal principle, therefore, that stands out before us in all its prominence, or rather that underlies all our efforts, is that these people *need* the gospel—that though *nominally* Christians, they have no true and correct views of the great plan of salvation by our Lord Jesus Christ, and, therefore, the *same necessity* exists, requiring us to send the Bible and living teacher to them, that exists in reference to Mohammedân or Pagan nations.

We do not affirm that no pious persons are found in the Romish communion, or that no individual in that church will be saved. But it is our deliberate conviction that the majority of its membership has no correct idea of the plan of salvation which the Bible reveals—that fasts and feasts, and prayers to the Virgin and to the saints, and masses for the dead, and similar ceremonies and works take the place of “repentance toward God, and faith in the Lord Jesus Christ.”

Such is the system in all Roman Catholic countries ; and though these things are modified to some extent in *this country* by our laws and institutions, still even here the Bible is a sealed book as to them, and they are groping their way in ignorance down to the chambers of death.

Let any man, then, think of two hundred and sixty millions of people in this condition—one quarter of the population of the globe in numbers, and nearly one half in wealth and influence, and then say if this work is not one demanding the most earnest prayers and efforts of God’s people.

A second thought, cheering and urging us to increased effort, is the fact that God by his providence is opening a way of access to these people that they may be reached, enlightened and saved. When the missionary spirit was revived in the churches at the commencement of the present century, the Roman Catholic nations were not accessible. But, year after year, the way has been gradually opening, whereby the Bible and the living teacher can be sent to them; so that now there are comparatively but few points where access to them is denied.

Run your eye over such countries as France, Belgium, Lombardy, Sardinia, Tuscany, Ireland, Central and South America, and the Canadas, and many of the Islands of the Ocean,—and then answer the question in all seriousness, whether there is a more *important* missionary field on the face of the globe—one promising

more glorious fruits, or one more intimately connected with the extension of Christ's kingdom throughout the world? We challenge any individual to point to any missionary field where the fruits have been *more abundant*, or where the call for *more means and more laborers have been more imperative*. Who would have supposed, one year ago, that the whole of *Northern Italy* would be open to the Gospel? That in FLORENCE, where, but a few years since, not only missionaries, but private Christians were imprisoned for reading the Bible, that there the Gospel would be openly preached, and multitudes hear from the lips of the living teacher the way of salvation! *What a change* has God wrought! And well may the Christian "thank God and take courage."

From all our stations, both at home and abroad, the most encouraging news reaches us of converts, not by *scores* but by *hundreds*, and we do most respectfully and earnestly ask the friends of evangelical religion to look at the facts and statements spread out in detail under the various heads in the Report which we now submit, and then say whether the work accomplished has not fully repaid all the outlay in toil, and effort, and pecuniary means by which it has been effected, and whether the Society ought not to have a prominent place in the affections and sympathies of the Christian church.

The past year, in some of its aspects, has been a year of great encouragement, and we have the most satisfactory evidence that the Society is obtaining a firmer lodgement in the hearts of God's people. The evidence of this is found in the fact that the receipts for missionary purposes are in *advance* of the preceding year; and yet, over large portions of our national territory and especially at the South, we have had no collecting agents, and the monetary embarrassments in our Western States have been even greater than they were during the commercial crisis of 1857. This increase of funds is not attributable to an increased liberality in churches where there has been no collecting agency, but to the faithful labors of our District Secretaries and Missionaries.

Our experience has been that where no faithful laborer has presented the claims of the Society, and spread the facts of the case before the people, there the collections have been few and small. To this statement, however, there have been a few honorable exceptions. Here and there, a pastor has done the work, and thus essentially aided us. To those pastors we tender our sincere and grateful acknowledgments for their co-operation.

With these preliminary statements, we now proceed to notice the operations of the year just closed. We begin with things comprised in the

HOME FIELD.

Within the Home Field, the Board has continued to conduct the missionary service for the benefit of the Papal population of the country on the same general principles as set forth in the Constitution and Rules of the Society, and as represented in previous annual reports. They have sought to gain access to that portion of their fellow-citizens, and to call their attention to the subject of their personal salvation, by the printed sheet and the living preacher. They have mainly relied upon this latter agency, knowing that it is divinely appointed: that "it pleased God by the foolishness of preaching, to save them that believe." 1 Cor. 1, 22.

As heretofore, the missionaries employed have been of different evangelical denominations, and of various tongues. They have been members, in good and regular standing, of the following churches, viz: Baptist, Congregational, German Reformed, Methodist Episcopal, Associate, New and Old School, and Reformed Presbyterians, and Reformed Dutch.

They have preached in the English, Irish, German, French, Italian, Spanish, and Bohemian languages. Their labors have been extended from the St. Lawrence to the Rio Grande, and from the Atlantic to States that lie on the western bank of the Mississippi.

As the foreign population, which comprises the principal part of the Roman Catholics of our country, usually is found in our large cities, manufacturing districts, and along the lines of our public works, the missionaries have generally been stationed in such places. A few, however, have been assigned to rural districts, where, by an extended itineracy, they visit various and remote settlements in which a good many Romanists have made their homes.

SPIRIT AND MATTER OF INSTRUCTION.

Observing the instructions of his commission, the missionary, whether a minister or layman, in a city or a country district, has confined his labors to the field designated; occupied much of his time in visiting from house to house among the Romanists; conversed with them respecting the salvation of their souls; read the Word

of God to them ; and wherever practicable or allowed, has prayed with them. Each in his sphere has endeavored to collect the Romanists around him into meetings for prayer and reading the Scriptures, in which, avoiding as far as possible all controversy with them about their church, customs, and traditions, he has sought to impress on their minds a sense of their own sinfulness, the necessity of repentance for sin, and faith in Jesus Christ, as the only terms of salvation, together with other fundamental truths of the Gospel. Each, in preaching, or publicly addressing the Papal population, has confined himself to an exhibition of the Word of God, rather than of the distinctions between Romanism and Protestantism, or engaged in a warfare against Popery. He has wielded the sword of the Spirit in faith and in love, and demonstrated to his hearers that his great object, his heart's desire, was to instruct them in the knowledge of the lively oracles of God, and to secure their present and eternal welfare.

And the *children* of the Romish parents have not been forgotten, nor overlooked. Much attention has been given to them. Much kindness has been shown to them, and while multitudes of them through the spirit of kindness have been gathered into Sabbath and other schools, the way has thus been opened, in many cases, for the entrance of evangelical truth and influences to the hearts of the parents.

It has ever been the usage of the Board to conduct its missionary operations in this spirit and in this way. Its only weapons in its warfare against the "man of sin," the system of Papal error, corruption, superstition and death, are light and love. By these, already, wondrous results have been achieved, and eventually all those enslaved by that malign power will be set free. "That Wicked—the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2 : 8.

DIFFICULTIES TO BE ENCOUNTERED.

In former Reports the Board have taken occasion to speak of the *difficulties* to be encountered by the missionaries, arising from the early and strong prejudices instilled into the minds of all Roman Catholics against Protestants and evangelical religion, and from the agency of the Romish priesthood, put forth publicly and privately, through the pulpit and the press, and in various other ways to prevent the people from hearing the Gospel, or in any way coming under its influence.

Those *difficulties* still exist. They render the labor of our missionaries, at times, most trying, and they require on their part extraordinary grace and peculiar qualifications. Scarcely one in the employment of the Board has escaped priestly denunciation at the altar, and there is, perhaps, not one, of whom the Romish people in the place where he labors have not been warned and also forbidden to receive instructions, or the Bibles and religious books or tracts which he may offer.

To prevent their contact with Protestant children, whereby the Romish children might receive some evangelical impressions, or some notions of freedom of conscience, of civil and religious liberty, or of other things which Americans hold and teach, and in the light and atmosphere of which Romanism cannot live, the Papal children, to a large extent, are not only withdrawn from our public schools and placed in schools which are conducted by Papal teachers under the supervision of the Romish hierarchy, but in some places, at least, *Thursday* is used as the season for the scholars weekly recreation instead of *Saturday* which is so used by all Protestant schools. On Thursday the Protestant children are generally in school and cannot associate with the Papal children. Thus the Romish hierarchy seek to keep the Papal population from Protestant influences.

But notwithstanding all the measures employed against them and their work, God is giving these missionaries success in their kind, unostentatious, and faithful labors. At many of the stations, especially at those where the same missionaries have labored for a few years consecutively, those difficulties are much less formidable than they once were. The missionaries have, by their consistent lives, kind spirit, and excellent deeds, gained the confidence of many of the Roman Catholic people; they are consequently listened to with respect and profit. This will abundantly appear in the progress of this Report, especially in the extracts which will be given from reports of missionaries, in the numbers which have been conversed with upon the subject of religion in the course of the year, in the number who have renounced the Papal religion, and the number of *children and youths* which the missionaries have been enabled to gather into mission, week-day, Sunday and Industrial schools.

THE SOCIETY A HELPER TO THE CHURCH.

From the beginning it has been an object with the Board to render the AMERICAN AND FOREIGN CHRISTIAN UNION a helper to all the evangelical churches in the land. They preferred in all cases, then,

as now, when it could be done to edification, to have those who were reclaimed from Papal error by their missionaries, directed to churches already existing. They do not now wish to form new churches. But where the converts do not speak the English language, and cannot to advantage attend a church already organized and supplied with a pastor, the Board organizes a *Congregation*, and watches its interests until it attains to knowledge of the Gospel, and to strength sufficient to warrant its organization as a *church* and its choice of denomination for its future ecclesiastical association. They then transfer it from their care to the care of the body with whom it has chosen to associate itself. They have in this way already collected from Roman Catholic people, and brought forward, *twenty-three* new churches.

At the present moment, there are in addition *two* organized congregations under their care; one, *German*, at Mount Clemens, in Michigan—one, *French*, in Chicago, Illinois. The one at Mount Clemens was organized a little more than a year ago, and has increased in knowledge and strength very considerably during the past year. The one at Chicago was organized in March last, and has encouraging prospects of enlargement and usefulness.

Besides these, among the French population of Kankakee County, Illinois, in whose behalf the Board have labored much and earnestly in sustaining the Rev. Charles Chiniquy as a minister of the Gospel, *two* churches, embracing a membership of *more than six hundred*, were organized early in the month of February last. One of those churches is at Kankakee City, and the other is at Saint Anne's, a few miles distant. We can but hope that they will be greatly useful. The members of those churches were all formerly Roman Catholics and extremely ignorant of the Gospel, but now seem to be very devout and earnest inquirers for the truth. They have connected themselves with the Old School, Presbyterian denomination.

But by the instructions of the missionaries in places where "*Congregations*" are not formally organized, very many persons are convinced of the errors of Romanism as a religion; some of them are withdrawn from connection with the Papacy, and are led to attend upon divine worship in evangelical churches, and in the *aggregate* a large number are converted to Christ.

Our Missionary speaks of *one* conversion in one town, of *two* in another, of *three* in another—connected with his labors, and of large numbers in his entire field, who, though not converted to Christ,

nevertheless gladly receive religious instruction, and who now, through his agency, attend different Protestant churches.

Another speaks of *twenty converts* to Christ, in the eleven towns to which he has extended his labors, and of *two hundred* individuals who have been intellectually convinced of the errors of Romanism, many of whom now seek Protestant instruction.

Another speaks of *thirty persons*, adults and Sabbath-school scholars, separated from the Roman Catholic church, *three* of whom have recently united with an evangelical church by a public profession of their faith. Of these three, *two* had been *his* scholars in the Sabbath-school, and now *one of them is a teacher* in the Sabbath-school connected with the church with which he has united himself.

Another speaks of sending *sixteen* children into the Sabbath-school of one of the churches in the town where he labors. And another, who has *two* meetings among the Papists, and preaches to about *five hundred* of them every Sabbath-day, and conducts a Sabbath-school of his own, reports *three* conversions to Christ, and *eighty-four* children induced to attend the various Sabbath-schools of the evangelical churches in the place of his residence.

But we forbear to cite other instances, and simply observe that in this way the Society is an efficient auxiliary to the evangelical denominations, and is becoming more so with the progress of time.

MISSIONS AND STATIONS.

We may now take a more particular view of the labor that is performed by the Missionaries at their respective stations, and that the view may be most satisfactory, we shall cite their own accounts of it, adding only such statements as may be necessary to a clear apprehension of locality, previous history, or some matter of general interest.

We will begin with the

SPANISH MISSION,

At Brownsville, in Texas, on the Rio Grande.

This mission has been sustained through the year. Its usefulness and prospects of *increasing influence* in behalf of a pure and evangelical Christianity are very encouraging.

The Female Seminary which is established there and conducted by Miss Melinda Rankin, is in a more flourishing condition than at any former period. The number of Mexican girls which the Board

had hoped would be admitted to its benefits *annually*, has been *doubled* during the last year. There have been admitted *forty* young ladies, and that number are now connected with it.

At the last anniversary, *seventy-three* were reported as having already received their education there, and returned to their respective homes in *Mexico* to diffuse the knowledge of the Gospel which they had happily acquired.

Besides the usual *week-day* services maintained in the Seminary, Miss Rankin maintains an important *Sabbath-school*, and also distributes Bibles and tracts among the Spanish speaking people in Brownsville. She also causes them to be distributed in Matamoras, a town on the Mexican side of the Rio Grande.

In her report Miss RANKIN says :

"It may not be improper to take into consideration the *circumstances* under which I entered upon the duties of the past year, that a just view may be had of the gracious providence of God in behalf of this mission among the *Mexican* people.

"The death of my beloved sister cast a gloom over my prospects, and it was only by the sustaining grace of God that I was enabled to return and renew my labors. My school being broken up, many of my pupils were scattered, and to human view my prospects of future usefulness seemed exceedingly doubtful. I, however, was most signally blessed in re-collecting my school. Most of the pupils were those whom I had instructed for *three years* previous. By the special blessing of God, I have had the opportunity and privilege of communicating instruction to *forty different Mexican children and youth*, all of whom have made more or less improvement in the branches of an English education.

"Were the cultivation of the *intellect* the main object I would have much reason to be satisfied ; but this object, however important, is subordinate to the higher one of instructing *their hearts* in those principles and truths of the Bible, by which they may be made wise unto salvation. . . .

. . . "Besides the benefits which may accrue to Mexican children *individually*, by reason of their religious training, the influence which they may exert upon *their own country people* is important. The distrust which I have too often felt upon this subject has been most signally rebuked, during the past year, in a remarkable instance, which I take pleasure in recording.

"During the late disturbance by Cortinas, one of my pupils, with her mother was obliged to go into Mexico. Since they have been there, *they have both been very zealously engaged in the circulation of the Bible and other religious reading* among the Mexicans. By their hearty recommendations they have succeeded in distributing, by sale and gift, *many copies of the Scriptures and several thousand pages of Tracts*.

"TWENTY-FOUR Bibles have been carried to *Monterey*, through their

instrumentality; and *thirty more*, which the mother has purchased and *paid for by her own labor*, they design taking into the interior of Mexico where their friends reside, and whither they are soon going.

“They tell me that they often meet with Mexicans who say—

“‘The priests have told them that the Bible is a bad book, that it curses the virgin Mary,’ etc.

“But they reply to them that they have been reading it and hearing it read (the mother being unable to read) for *four years*, and that it is good and beautiful; and they have in most instances succeeded in overcoming the prejudices which at first were felt in regard to the books.

“These things I regard as *encouraging fruits* of my labors, being done by those of whom I had the least expectations.

“When that mother brought that little girl to me four years ago, I thought her about as unpromising a pupil as I had received into my school. But I have always felt when pupils were brought to me, that possibly a jewel might be hidden under a very rough exterior, and never have refused any.

“The girl was then addicted to the vices common among Mexican children, but by proper instructions she became a marked character for *truth and honesty*. She was also intelligent, and interesting in appearance. The mother, too, affords a happy specimen of moral improvement.

“The good which these two females have already done encourages me to hope that others who have received Biblical instructions in my seminary may be engaged in a similar manner in diffusing evangelical truth and influences in Mexico.

“During the year I have received four hundred and twenty-five copies of the Scriptures, and nearly fifty thousand pages of tracts, a great proportion of which I have found means of passing into Mexico.

“In the review of the blessings I have received, and the labor which I have been enabled to accomplish, I feel that I have abundant reason to thank God, and take courage. *A greater amount of labor has been accomplished than in any previous year*, and that, too, under circumstances of peculiar trial and embarrassment.”

Miss Rankin here alludes in her report to her illness of yellow fever, protracted through six weeks, during which the attention and kindness of the Mexicans attached her more strongly to them, and led her greatly to desire to recover, in order to labor more for their salvation.

She also alludes to the assault upon Brownsville by Cortinas and his band of outlaws, by reason of which, she, with others left the town and took refuge in Matamoras, in Mexico. Concerning this interruption or hindrance of her labors in the Seminary, she says :

. . . “But in this, mercy was mingled with judgment, for in my flight

to Mexico God gave me the opportunity which I never possessed before, of *direct personal efforts* in communicating Bible instructions to *Mexicans* upon *Mexican* soil. It was a privilege I highly enjoyed, and had Cortinas carried out his design in the destruction of Brownsville, I should have continued my labors in Mexico. . . .

"I fully believe that the truth is penetrating the hearts of many in Mexico, and will eventually develop itself in their salvation. Some facts confirmatory of this I may now mention.

"Two very interesting instances have come to my knowledge of Mexicans who have made a most decided renunciation of Romanism, and who express their strong condemnation of its errors and superstitious practices. In one instance, the change of sentiment was produced by reading the Bible, and the other by reading D'Aubignes' History of the Reformation.

"Some months ago, a woman brought me her '*saint*' as she called it, and asked in exchange for it *two Bibles*. I very cheerfully let her have the Bibles, hoping it might prove a happy exchange to her.

"It is painful to see how these deluded people cling to their false gods. It was no unusual sight during the time of terror on account of Cortinas, to see *Mexicans* flying with their hands full of *images*, which they evidently would have only given up with life. One time, when Cortinas was trying to get into town, we all ran, thinking only to save our lives. While crossing the Rio Grande in a ferry boat, so thickly crowded that we could scarcely stand, I observed a Mexican woman with *images* in each of her hands, which she held on to as firmly as if they had been her *saviors*, and which no doubt she regarded them to be. The *heathenism* prevailing among these people who are *nominally* Christian, will, for absurdity and gross wickedness, suffer nothing by a comparison with the absurd and wicked usages among *professedly* heathen nations. Its form only aggravates its character, for its assumptions *delude* its votaries with the hope of heaven while they indisputably lead down to ruin.

"Protestant Christians must awake to a more truthful estimate of the church of Rome than they now have. A compromising spirit with this system of error is derogatory to every principle which should actuate true believers in Divine Revelation. A united, bold and persevering effort is required from all God's people, before the strongholds of this system of iniquity will be broken down."

ITALIAN MISSION.

In the last Annual Report, notice was taken of the commencement of a Mission among the Italians in New-York, and vicinity, in connection with the labors of Mr. PHILIP MASSARD. That mission has been continued. It has gradually increased in interest and usefulness. The missionary has succeeded in gaining access to a large

number of Italian families to whom he has imparted much Scriptural truth, some of whom give evidence of conversion to Christ, and now study the Scriptures with diligence. He has *two* Sabbath-schools for the benefit of the children—one in Grand-street and the other in Centre-street. Many Italian adults also attend these schools, as well as children.

As a class the Italians are poor, and usually are scattered as to their residences, so that it is a laborious work to visit them, but our missionary has visited no less than *five hundred and seventy-five* different families during the year. Many of these he has visited several times. He thinks that upward of *fifty Italian persons* who were Romanists, have been *converted* to Christ, this year, in connection with the labors of this mission. The number of children in the *two* Sunday-schools spoken of as conducted by him, is *one hundred and ten*.

Mr. Massard speaks also the *French language*. He has rendered good service to many French families during the year, a brief notice of which will appear in his report.

In his report concerning his labors among the Italians, Mr. MASSARD says:—

“In submitting my report of missionary labors for the year just closed, it is proper to say that my services have been directed to the ITALIAN and FRENCH population in this city and vicinity. They have been *chiefly* given to the former, though I have rendered no inconsiderable amount of service to the latter. In this city and Brooklyn, there are, it is believed, several *thousand* Italians; though I have found no means of ascertaining the precise number. Many of them are in business, and in that regard are doing well; but great numbers of them are poor and in humble places in society, gain but a precarious livelihood, and are often changing their abodes. Many of them also are uneducated, and as all of them have been brought up under the Roman Catholic religion, they are either Roman Catholics, submissive to the Romish priesthood and hostile to Protestantism, or having become disgusted with the Romish priesthood, have taken up a prejudice against *all religion and all religious teachers*.

“In my visiting from house to house to find them and speak with them on the subject of salvation, my labors have been *chiefly in the Bowery*, at the *Five Points* and vicinity, and in the *eastern part of the city*, along the East river. I have visited *five hundred and seventy-eight* different Italian families in the course of the year, and many of them many times, for religious purposes.

“I have held religious meetings with many of them in private dwellings on the Sabbath, and also occasionally in the evenings of week-days. But

our public meetings of the greatest interest have been those held in rooms in Grand-street and in Centre-street, on the Sabbath day. Those meetings are open to *adults*, though entered upon in the beginning especially for the benefit of the Italian *children* in their respective localities. They are conducted with singing, prayer, reading and expounding the Scriptures, and teaching the children. They are found to be very useful. The number in attendance varies with circumstances. At both schools the number has been as high as *one hundred and ten*.

"The number of Italian Bibles which I have given away is *fifty-five*; of Italian New Testaments, *forty*. I have distributed to persons who I thought would make proper use of them, *eighteen thousand eight hundred and eighty-four* pages of Italian tracts. About fifty Italian persons profess conversion.

"We greatly need books in the Italian language for the instruction of the people in the elementary principles of the Christian religion. We need and greatly desire the sympathy and prayers of Christians; for the people to whom I go, and for whom I labor, have all been reared in the Romish religion.

"In my labors among the French population of the city, I have visited *two hundred and thirty families*; I have distributed *nineteen* French Bibles, *twenty-two* French New Testaments, and two thousand three hundred and seventy-nine pages of tracts in the *French* tongue. Of the French people visited and conversed with on the subject of religion, *ten individuals* profess conversion."

FRENCH SPEAKING ROMANISTS.

The French speaking Roman Catholic population of the country has continued during the year to share the attention of the Board, and missionaries have been sustained at various points to labor in their behalf. From the Canadas, on the North, many annually come into the United States; some remain but a short time, others remain permanently.

Though, from early training and association, most of them are Roman Catholics, and have decided preferences in that direction, there is with many a spirit of inquiry for the truth, accompanied with strong distrust of the Romish priesthood, as also of the entire system of the Romish religion. Our missionaries, in many instances, have therefore found among them doors of access which have been very encouraging, and they have been enabled to report not only the renunciation of Romanism on the part of *great numbers* of these people but of *credible conversion to Christ of several hundreds*.

Among the most remarkable occurrences of the year among the French Romanists, is the *awakening and reformation*, in the northern

part of Illinois. Several thousand people in that section of our country, who had witnessed the treatment of their pastor, the Rev. Charles Chiniquy, by the Romish bishop at Chicago, and who had suffered themselves by the usurpations of the Romish prelate, were led to distrust the system of the Papacy, to a great extent, and to desire information in regard to the Gospel's religion.

The Board took an early and active part in bringing the Rev. Mr. Chiniquy before the Protestant community, and also in measures to relieve the people connected with him from their sufferings, as well as to communicate to them the knowledge of the Gospel. Great numbers of those French Roman Catholics now give evidence of conversion to Christ. Two *churches*, having a large membership, have already been organized out of their numbers, in connection with the pastoral supervision of the Rev. Mr. Chiniquy, and one "*Congregation*" has been organized through the labors of the Rev. J. B. C. Beaubien, who continues to minister to them as an evangelist.

Mr. Beaubien was sent to labor in behalf of the French Romanists in Northern Illinois, in August last, and devoted most of his time to the population in Kankakee County till the month of December, since which he has confined his service mainly to the French inhabitants of Chicago. Having had much intercourse with the people of the "Kankakee colony," and witnessed much of the revival or "reformation" among the members, he has submitted the following report, which discloses a most wonderful work of grace in their behalf. He says :

"In giving a general report for the last eight months, the period of time which I have labored in Illinois, I must at the outset confess that I cannot do justice to the task that is before me. As a convert from Rome and as a Christian, I feel constrained to say that I never expected to witness what I have witnessed since I came here ; although I had often prayed for it.

"I came to Illinois, toward the close of last August. Some months *before*, the inhabitants of St. Anne had said to the bishop of Chicago, that they bowed the knee only at the name of Jesus. Soon after, the French Canadians of Kankakee caught the same spirit, and were followed by many of their countrymen of Bourbonnais, St. Marie, Middleport, Du Coin, and other places. This movement was not foreseen by any, and at its beginning no one pretended to know what direction it would take. It originated in the midst of great destitution and persecution, and when as yet no arm but that of the Almighty was relied on by the waiting thousands. It was only *when that movement had become a fixed fact*, and the generality of the people *had abandoned Rome*, that they were assured that kind American friends would come to their relief. I feel it to be my duty in this general statement

to re-affirm, that a distinction *ought to be made between the religious movement among the French Canadians of Kankakee County, and the assistance they received from the East*; because the one was entirely independent of the other.

“I spent September, October, November, and a part of December, mainly in Kankakee County, visiting only from time to time my present field. During that time, I preached to the people, visited families and conversed on religious subjects with individuals. *The congregations were large and attentive.* I was received with open arms by all, and the subject of religion always seemed to be a favorite theme among the Colonists.

“I reported from time to time my impressions as I became better acquainted with the people and the movement, and I have now more faith in both than ever before. I do not pretend to say that they all have become pious, or that a few may not return to Rome; but of this I am convinced, that *the number of those that are converted is larger than that of those who are not*, and if any go back to Rome, it will be only among those who came out of late, and who only desired the ‘loaves and fishes.’

“I will now speak of Chicago. Until December last, I was unable to be here on the Sabbath. My meetings were ordinarily on Tuesday evening. Since then, however, I have preached here regularly twice, and sometimes a third time on the Sabbath, in English. I have in another report mentioned the fact that the *French speaking population in Chicago is composed of about five hundred families.* All of these, a year since, were Romanists; although at that time, the faith of some in Romanism had been shaken by the conversions and addresses of ‘Father Chiniquy,’ and the dishonesty of the bishop.

“Since September last, I have distributed about 150 Bibles, and thousands of pages of tracts. But this is not all, *no less than forty individuals* among these people, have during that time become pious, and so far as I can see, would be ornaments to any church.

“It is an imposing spectacle to see representatives of *four different nations* worshipping God together, every Sabbath. Among them is a *soldier of Napoleon 1st*, a Belgian, quite advanced in age. He took part in many battles and is almost covered with scars. A few months since, he was a *strong Papist*, but now I trust he is a *true soldier* of Christ. He speaks in glowing terms of Napoleon, his first general; but since he became acquainted with Christ, he prefers his banner to any other.

I have visited a large number of families, and improved every opportunity of speaking with individuals on religious subjects. *Our congregation increases steadily.* I forwarded you a short time since the resolutions that were adopted at a general meeting of the congregation during the last month. It seemed absolutely necessary for us to take such a step, in order to remain together and to add to our number. Having no other name but that of ‘evangelical Christians,’ and making true faith in Christ the only

door into our society a formidable obstacle is thus removed, and dissatisfied Romanists as well as converts from Rome, of all classes, can meet with us and feel at home.

"We study the Scriptures without any reference to any church or sect as the first Christians used to do, and we enjoy perfect peace and union. It is only in taking this position that we can succeed, at least for the time being. Romanists and converts from Rome, generally, before breathing the spirit of Protestant sectarianism prefer to be known only by the simple name of Christians, and they make but little of 'non-essentials.' This goes very far in securing their spiritual growth, as it leaves but one thing before the mind, and that the only essential thing, and at the same time it has the very best effect upon those who are yet afar off. I hope the time is coming when Christians will put aside their denominational peculiarities, in order to bring more souls into the fold of Christ.

"The work is still *extending* very rapidly among the French speaking population of Illinois. Not a week passes by, but we hear of new congregations calling for the Word of God. This is the *answer* to the prayers Protestants have been offering for years past, and now will they not have faith enough to believe that their prayers have been heard and are being answered?

THE REV. FRANCIS PEPIN, is stationed at Detroit, in the State of Michigan. He is a Canadian Frenchman; was for a long time a Romanist, and until converted to Christ, a zealous defender of the Romish Church. Since his conversion, he has labored earnestly to enlighten and save his deluded countrymen. He connected himself with the Protestant Church several years ago, and has been admitted to the ministry since that event. He was never a Romish Priest.

The field which he occupies is of great interest and opens before him opportunities of great usefulness. It is computed that the city of Detroit now comprises *one hundred thousand* souls; and of these it is supposed, by persons who have the best means of judging in regard to it, that about *one third* part, or at least *thirty thousand*, are Roman Catholics, of whom several thousand speak the French language. Mr. Pepin is, therefore, stationed at a very important point in order to do a good work among the French Roman Catholic population. In his report of his labors and their visible results, he says:

"The work of recovering the members of the Roman Catholic Church from their error, and danger, is a work requiring much more patience, faith, labor, and expense, than Protestant Christians generally anticipate. These poor children of superstition are so drilled by their priests, that they really regard it as a greater offence against God, to welcome a Protestant missionary to their houses, than the sins of *drinking, swearing, lying, or stealing.*

"Some of them, after having heard a tract or the Scriptures read by me, and after having received a copy, with the promise of reading it themselves, tremble at the thought of opening it as though they were about to seal their eternal condemnation. Yet thanks be to God, every year, and every month I think, presents its evidences that the bonds of *priestly* tyranny are being broken. The people are becoming more and more awake to the deceptions of the priests.

"It is clearly evident in Detroit, that the little leaven years ago infused, is working its way slowly, yet surely, throughout the whole lump. It is with such faith as this I shall labor on, believing that my poor countrymen will yet be delivered from the thralldom of the Papacy and its gross darkness, to the marvelous light of the truth as it is in Jesus Christ.

"Let me now say, my labors have been *principally* confined to the *French* population yet in my visits I often call on *Irish* families and on many *Germans*. I do not wish to pass by a Roman Catholic family of any nation, to whom I may have access.

"I have visited *four hundred and sixty Roman Catholic families* for religious ends. I have also visited many more, of which for the *first two months*, I kept no account. Besides these, I have visited a great number of shops and factories the Industrial School, the Marine Hospital, and Jail, several times.

"I have given away *fifteen Bibles* and Testaments, and distributed about *two thousand five hundred pages* of tracts to Romanists.

"I have held *one meeting each week* for preaching in French, and *one each week* for prayer. Besides this, I have spent many evenings with French families, reading, praying and instructing them in the things of God.

"I have procured *ten subscribers* to the Magazine; attended *ten public meetings* where I have spoken in behalf of our Society, to enlist the feelings of Protestants in it and its operations, and I have induced *twelve persons* to sign the 'Temperance Pledge.'

"A good spirit prevades all our meetings, and it is evident to all that God is with us. Some would come more frequently, but *the fear* that they would be reported to the Priest, hinders them."

We now turn to the missions among the

GERMAN SPEAKING POPULATION.

The Board have continued, during the year, to labor in behalf of German Romanists, and though they have suffered from the suspension of the ministrations of the Rev. Francis Zastera, who had been one of the most successful and devoted laborers in their employ in this city, they nevertheless have reason for thankfulness on account of the good that has been accomplished among this class of people at various points in our country.

Having gathered an interesting congregation from Romish ranks, and labored among them till they were regularly organized into a *Church*, and supplied with an evangelical pastor, the Rev. Mr. Zastera, about the time of the last Anniversary, was transferred from his station in the *Seventh Avenue* near Twenty-eighth-street, to the *Second Avenue* and Twenty-third-street, to commence a new mission. He entered upon his labors with characteristic earnestness. He explored the field, and commenced to visit from house to house, and to preach in the afternoons of the Sabbaths in a room on the corner of Twenty-third-street and the Second Avenue, with prospects of success equal to what had attended his efforts on the other side of the city.

He was enabled to gain access to many Romish families, who before had had no one to call their attention to evangelical truth, and he succeeded in early gaining a number to attend upon his ministry. In one of his reports he said :

“The audience consists of from *fifty* to *seventy* hearers. An increasing hunger and thirst after the pure Gospel manifests itself, more and more. *At the present time I visit thirty-four Roman Catholic families.*”

But the efforts of Mr. Zastera at this station were a good deal interrupted by his ill health during the summer. They were renewed early in the autumn with much encouragement, but sickness baffled all medical skill, and in December he was constrained to give up the service. His health has not yet been sufficiently restored to resume his labors. If, however, he is not restored, it will be the object of the Board to place another laborer in the field to carry out the work, which Mr. Zastera so happily begun.

THE REV. P. J. HOF, who, at the close of the preceding year had just commenced his labors among the Germans in Mount Clemens, in the State of Michigan, has continued at that station since that time. There are many Germans there, and in the “regions round about,” and the missionary has made it a point to go to the various settlements, and convey the Gospel to them.

In Mount Clemens he early secured the organization of a “*Congregation*” upon an evangelical basis, to co-operate with, and aid him in his work. As it was not regularly organized as a *Church*, it was not connected with any ecclesiastical body. That connection may be formed hereafter, when the Congregation shall have become more fully enlightened, and have acquired more numerical strength.

It has grown considerably within the year, and the missionary has labored in its behalf, as well as among the Germans in various settlements a number of miles away from Mount Clemens, to much advantage to the cause of evangelical religion. Writing to the office concerning his Mission, he says :

“ The people to whom I preach are not yet organized as a *church in the true sense of the word*. It is a *society*, which is called ‘ *Die Deutsche evangelische vereinigte Gesellschaft*.’ This Society chose Trustees, but no other officers. Inasmuch as they do not regard themselves as a fully organized *church*, they have not put themselves in connection with any ecclesiastical body.

“ When I came to Mount Clemens, there were no elements of which to organize a church ; I found, however, a few Christians, but they needed to be instructed for such an important matter.

“ I have now started preaching in a new place, 12 miles from Mount Clemens, right in the heart of a Dutch Romanist settlement, where I hope to do good.

“ It is not my object to organize churches, but rather congregations, by which I may do good to every kind of men, but especially to the Romanists ; and when I come to preach among them, I do not come as a Presbyterian, or a Reformed, or a Lutheran, etc., but only as a minister of the blessed Gospel, who tries to win sinners to Christ.

“ I have been very much encouraged during the past month in my field of labor. The attendance on my meetings in the Court House has been good, though the weather has been very bad, and the roads almost impassable.

“ I have already made several journeys into the country, and was very much encouraged by the families which I saw and conversed with. I found the residences of many Roman Catholics, whom I shall visit *frequently* if the Lord permits.

“ But I have still better things to tell you about Roman Catholics whom I have *not* conversed with, but who *come to hear* the blessed Gospel ; I mean the people of WARREN COUNTY, where I established a preaching station *two months ago*. That people are *all German*, and but a few families only are Protestants, all the rest are *Roman Catholics*, having their *church* and their *priest* among them.

“ On the first Sabbath of the month, when I held my *second* meeting there, I did not expect a large audience, having but little confidence that my Roman Catholic hearers would come again. Great, therefore, was my surprise, when I saw *not only the same, but a larger number* of them, so that the school house where we met was *crowded full*. My heart was filled with joy and gratitude to the Lord. I never felt such an earnestness to preach the Word of God as I did on that occasion ; and never was I so full of emotion and gladness in proclaiming the saving truth to perishing sinners, as at that blessed hour.

"I shall now state what I have tried to do to help them to a better religion. In the first place I have established *regular meetings on the Sabbath*, in the morning for the adults, and in the afternoon for both old and young; and in those meetings I have endeavored plainly to unfold the truths of the Gospel to them.

"In order to reach the *young and thoughtless*, I organized a singing class, which I meet twice in the week. Young and old take a great interest in this exercise.

"Besides my meetings and visits in Mount Clemens, I have almost every week made an excursion to some distant place, some times *as far as sixteen and eighteen miles* from the town. I have thus visited *nine different places* or settlements; some of them I have visited *many times* during the year. Should I add together all the miles I have traveled in these excursions, they would amount to *many hundreds*, and if I had kept an exact list of all the families I have visited, they, too, would amount to *many hundreds*. Besides the *Germans*, I have also visited some *French Roman Catholics*, by whom I have also been well received.

"The means which I employed to do the people good, were religious tracts and newspapers. But the great means which I employ, above all, are the *Holy Scriptures*; these I preach, read, and explain to all as I have an opportunity.

"But what is the success of all this?

"I regard it as '*a success*' in the matter, if we are able to *gather together for religious ends* such people as do not care about religion, or who are generally *opposed* to it. In *this respect*, I may say, I have had *good success*, for the majority of my hearers were such. It was my privilege to bring the Gospel to more than *one hundred families*, or to *many hundred* souls who were '*without God*,' and probably would have lived and died so.

"I regard it also as '*a success*,' when the *number* of our hearers *increases*. But my auditors have *increased* during the past year *more than one third*. The *success*, however, which we esteem of the most value is found in conversions to the Savior.

"In regard to this I can truly say, that on many occasions I have seen sinners very much affected while listening to the Word of God, and it was evident to me that the power of the truth had touched their hearts. But how many of these have been truly converted to God, I do not dare to say. There are *six*, however, whom I have carefully instructed, who are ready to join the Lord's people, and of whom I entertain the best hope. They take an active part in our religious services."

MISSION AMONG IRISH ROMANISTS.

In the early part of the past year, the Rev. William McKee, was appointed to begin a Mission among the Irish population of Milwaukee, Wisconsin. The place was new, the Board not having pre-

viciously attempted anything among its Roman Catholic inhabitants. Mr. McKee was also a stranger to the citizens. He knew, however, that there was in the city a large foreign population, and that little had been done by the friends of evangelical truth to counteract the errors and influences of the Papacy. He entered, therefore, upon his work with much solicitude, but with strong reliance upon God for wisdom and guidance, that he might perform his duty properly and successfully. Concerning the mission he now writes :

"It is now some ten months since I was commissioned by your Board to labor among the *Irish* Romanists of this city. When I came here I was quite a stranger. I arrived on the 31st of May, and on the 1st of June visited several Romanist families. I called on a few *Protestants*, chiefly ministers and men of influence in the churches, and solicited their co-operation and counsel. They spoke kind words, but in several instances I had plain intimations that *nothing* could be done—that the *spiritual condition of Romanists was hopeless*.

"I went on with my work, however, endeavoring to reach as many as possible; and in their own dwellings I have ceased not to speak of 'Christ crucified,' both to young and old, male and female. The actual benefits to those addressed cannot be given on paper. But good has been done in various ways, which we may justly hope will eventuate to the glory of God and the salvation of souls. Much of my work has been preparatory. I have had to labor with much prudence and wisdom, lest I should be obstructed by the *priests*. I knew I could not avoid their vigilant notice, but I wished not to provoke their opposition by word or act. 'I am not ashamed of the Gospel of Christ,' but I remember who has said, 'be wise as serpents, and harmless as doves.'

"Perhaps there is no city in the Union *more entirely* under the control of Romanists, than *Milwaukie*. In education, in politics, in religion, in every thing, the overwhelming majority of the *Protestants* has succumbed to them, so that they manage matters pretty much just as they please.

"*They* opposed the reading of the Bible in the public schools, and *it was excluded*.

"The city authorities tried to raise funds, by voluntary contributions, to *build an hospital*, but they failed. They gave it to the so-called '*Sisters of Charity*,' and *they* obtained funds sufficient to do the work, and *they* obtained them from *Protestants*, too! Now there is one hospital in the city, but it is *entirely under the control* of the Bishop and the Nuns.

"These same Nuns have several schools which they conduct, and *many of the Protestants* send their daughters to those Seminaries to obtain a 'superior education,' as they say, and they pay for it, too!

"You can judge of the state of things here, when I inform you that some

who sustain very important and influential positions in Protestant churches, send their daughters to be educated at a *Popish* seminary!

"I find there are five seminaries of learning in this city, under the entire management of *priests* and *nuns*. They have six large churches here, and some five or six priests, besides the bishop. I cannot give even an approximation to the number who attend, but they are many thousands.

"In view of these facts, it is not strange that it was with fear and trembling I went to the various churches in the city, and brought before them the great importance of reaching as many as possible of the *daughters of Romanists* by means of an '*Industrial School*.' I did, however, succeed in enlisting a number of ladies, belonging to several churches, to engage in the work. It has so far proved quite a '*success*.' Many who stood aloof at first have subsequently aided the enterprise. There are now *over one hundred and sixty* in attendance upon it, about three-fourths of whom are the sons and daughters of Romanists. The large majority are *girls*, but there are upwards of *twenty boys* now attending. The boys were rude and noisy at first, but they are become quiet and well conducted. The school is held in the basement of the '*Plymouth Church*,' and a considerable number have been got also into the Sabbath-school.

"The results of the moral and religious instruction imparted, has been manifested visibly in the improved appearance and conduct of the school.

"Some weeks ago, I related an anecdote to the pupils on the value of the Bible, and then said if any of them wished to possess a Bible, I would furnish them with a copy on the following Saturday. Some four or five asked for one. The next Saturday I took five Bibles, but many other children wanted copies.

"On the following Saturday, I took ten more and distributed them, and still there were more pupils who wished to obtain each a copy. I am now waiting for the meeting of the Committee of the Milwaukie Bible Society, for more Bibles to supply those who still beg to possess one.

"In the latter part of last summer, I organized a *Mission Sabbath-school* in the Sixth Ward, which I have continued to superintend, and in which we have gathered over forty children, Americans, Irish, and German. Only one or two of them belong to parents connected with any evangelical church. Some of them are Infidels, some Romanists, and some belong to no church. I am unable to give the precise number of Romanists, from the fact that some of the *German* parents cannot speak English. We have every prospect of having it increased soon to a considerable extent. The *teachers* belong to *three different* evangelical denominations, and are all much interested in its prosperity.

"I have endeavored, from time to time, to interest Protestants in the labors of our Society, and have, besides speaking of the success attending the missionaries of the Society both at home and abroad, distributed many of our

tracts which relate to Romanism, and the means used to convert them to the Gospel of Christ.

"I have delivered twelve addresses in the churches, ten of which were in the city, in which I spoke of the magnitude and practicability of what we are attempting to accomplish, both in the home and foreign departments.

"I visit our jail every Sabbath morning, and preach to the prisoners. Probably two-thirds of all I have thus addressed are Romanists. Some of them have, on obtaining their liberty, professed penitence and amendment. I frequently distribute tracts to them, and some of them have solicited Bibles, which I have given to them.

"I have preached, less or more, *at two other stations* for some months, and some Romanists have attended. I have preached fifty-one sermons, delivered sixty addresses in the Mission, Sabbath, and Industrial Schools and elsewhere, on subjects relating to my mission. I have made seven hundred and fifty visits, and have thus visited *some two hundred and fifty Romanist families*. I have distributed four thousand pages of religious tracts; made one hundred and fifty calls on Protestants on mission business, and have distributed nineteen Bibles and four Testaments.

"Permit me in conclusion, dear brother, to beg for an interest in your prayers, that the Divine blessing may succeed our efforts for the salvation of poor deluded Romanists in this city."

AT NEW ALBANY, INDIANA, on the Ohio River, four miles below Louisville in Kentucky, the Board have sustained a mission among the Irish Romanists for several years with good results. Mr. J. McBride, the Missionary at that station, in writing concerning it, says :

"At present we have *two Sabbath-schools*, and *one Industrial School* for small girls in operation. The average weekly attendance is *two hundred and twenty-five*. We have fifty-two persons engaged in teaching in these schools.

"During the past year I have made over *two thousand visits*; have had access to at least *sixty Roman Catholic families*, with whom I have conversed freely, and imparted such religious instruction as in my judgment was demanded.

"I have given the *Tracts* published by the AMERICAN AND FOREIGN CHRISTIAN UNION a large circulation, and have also given to Romanists twenty-four New Testaments.

"The number of adults and Sabbath-school scholars, who give evidence of being *fully severed* from the errors of the church of Rome is *thirty-two*. *Three Romanists* have recently united with our churches—two of whom have been Sabbath-school scholars—and one of whom was *first* a scholar and now a teacher.

"I rejoice in thus witnessing the practical realization of the design of the Board in establishing Sabbath-schools among the children of Romanists. They are an excellent agency for the conversion of the Romanists.

"At present there are quite a number in my field, with whom I have conversed, who manifest a deep interest on the subject of religion. Those reported last year remain *firm* and *unwavering* in their attachment to Christ, their only Savior."

AT LOUISVILLE, KENTUCKY, the work of the Board has been much prospered. The fruits of the mission in that city are highly encouraging, and the friends of the cause are annually becoming more interested, both in it and in the missionary who is stationed there. The Rev. John McDevitt has charge of the mission in that city. In giving a statement of the labors of the year and some of the visible results, Mr. McDevitt says :

"I find in referring to my daily journal, that I have made, during the year, *three thousand six hundred and fifty-six* visits,—I have distributed thirty-four Bibles, in English, German, and Irish, and sixty-one English Testaments ; also about *seven thousand* pages of tracts, and a large number of religious newspapers, magazines, etc.

"I have held more than *fifty* meetings for prayer, with an attendance varying from *three* to *twelve adults*, most of them willing, nay, *anxious*, to learn the truth as it is in Jesus.

"I have often accompanied the ladies of this city in their Christian visits to the poor and friendless, and thus have had access to some families who only knew me through the denunciations of their priests ; but from knowing me better, and seeing the fruits of Protestantism, were induced to hear the truth and to send their children to our Sunday-schools.

"I have now under my immediate direction and control an average of *forty* children in our morning Sabbath-school, also in our afternoon Sabbath-school, an average attendance of *one hundred* children. In our evening Sabbath-school superintended by our kind friend, Mr. Avery, in whose factory the school is held, we have an average attendance of about *eighty* children.

"In addition to these, we have our weekly 'Industrial School' for girls, which would average nearly *one hundred*, who are taught by a number of the Christian ladies here, who have also aided by devoting of their time and money in the good work of reformation. Besides the above work, I have sent children to various denominational schools throughout the city. I have thus tried to carry out the design of the Society, in aiding all who love the Lord Jesus Christ in sincerity, and as far as I have been able, I have tried to carry out the work in the true spirit of our blessed Lord and Master, determined to know no sect or party, but only those who love the Savior.

"THE AMERICAN AND FOREIGN CHRISTIAN UNION, is one of those

societies whose labors never die. May its efforts to promote a pure Christianity be abundantly blessed, and be enabled to do still more for the Savior and his kingdom."

AGENCIES—AND MISSIONARY AGENTS.

In their Annual Report of the preceding year, as well as in some other publications, the Board have expressed their deliberate convictions of the *necessity* as well as *value* to the Christian community of the labors of a class of competent and faithful men, devoted exclusively to the furtherance of the interests of those charities by which the Gospel is to be helped in its progress to universal diffusion. In the information diffused, the sympathy excited, the new devotion to the cause aroused, they find ample justification—while in the life and augmented power which they impart to the causes in whose behalf they operate, their importance and practical utility are openly demonstrated. The Board, therefore, have not seen occasion to change the views which they have heretofore expressed on the subject, but by experience and observation have rather been confirmed in them.

In the prosecution of their duties they have therefore employed a few persons, as heretofore, to labor in the capacity of District Secretaries, and *Missionary Agents*. They have employed no more, however, than has been indispensably necessary to maintain the operations of the Society, and to keep it in healthful condition. In the early part of this Report they have alluded to the subject, and spoken of the way they have pursued, of the fields they have left uncultivated by agents, and of the practical results to the treasury. They do not wish here to add to those statements, but they refer those who may desire to see some *Reports* of the District Secretaries, to the Appendix to this *Report*.

INDUSTRIAL AND SABBATH SCHOOLS.

The foregoing is sufficient to illustrate the spirit and proceedings of the missionaries and missionary agents at their respective stations, and we forbear to add further quotations from their labors. We proceed, therefore, to call the attention of the patrons and friends of the Society to the efforts of the Board in behalf of the *children* of Romanists.

The children of the present time will soon be the men and women of the nation, and have the control of its interests. Believing that

the children of *Roman Catholic* parents will have a due share in managing public affairs, and that evangelical religious training is as valuable and important to them *individually* as to others, the Board has given special attention to them.

So much importance has the Board been led to attach to the moral and religious education of the children of the foreign, especially the Papal, population now in our country, that they have taken special pains to have Sabbath and Industrial Schools organized and conducted wherever it could be done advantageously in the places in which their missionaries labor.

REV. J. M. SADD.

They had the pleasure at the last anniversary to report various *Sabbath and Industrial Schools* in operation, and the accomplishment of much good through their means. Since that occasion they have detailed one of their lecturing and missionary agents, the Rev. J. M. SADD, to the special service of visiting the principal towns and cities in the Ohio Valley, to arouse the Protestant population there to a like sense with themselves on the subject, to organize and set in operation, and also to superintend so far as to keep in operation when started, both Industrial and Sabbath-schools. The service thus far has been encouragingly successful, and the results have tended to strengthen the Board's convictions of its importance and utility. The time in which the Rev. Mr. Sadd has been engaged in this work is comparatively short, [but he has founded several schools, and reports them in flourishing condition, and there is good reason to believe that in the course of the current year many others will be brought into existence in other places. There are now in the district of the Ohio Valley, *twenty-three* Industrial institutions, comprising between *three and four thousand* girls who are taught to sing—to make plain and useful garments—manners, morals, portions of Scripture, pious hymns, the principles and facts of the religion of the Gospel, and various things suitable to their sex and adapted to fit them to discharge the duties of the domestic circle in a becoming and useful manner. Connected with these Industrial Institutions are *two hundred and twenty-five* ladies of different evangelical denominations, all competent and excellent teachers, who devote much of their time and attention to the instruction of the pupils. The value of their service to these otherwise neglected ones, cannot easily be estimated. From these pupils may rise up multitudes to bless our nation.

Besides those who are collected in the "Industrial Schools," there are many other children and youths of both sexes, who are gathered and taught in *Sabbath-schools*. These in the aggregate, amount to several *thousands*, and they have the benefit of both male and female teachers. There are not less than *one hundred and twenty-seven* men, who every Sabbath-day devote a good deal of time to the instruction of these children, not only in the things which will fit them to be useful citizens, but in the principles of the Scriptures, which are able to make them wise unto salvation.

In these institutions, and with this noble band of co-laborers, the Board see the promise of great good, both, to the cause of the Evangelical religion and to the interests of our common country. And by such co-operation they are greatly cheered.

MEANS TO BENEFIT PAPAL FEMALES.

At this point the Board desire to say that hitherto it has been found most difficult—indeed almost impracticable—to reach generally the female portion of the Roman Catholic population, and bring the Gospel to them. The females are usually more retired than the males, and more under the control of the priesthood as to the matter and forms of their religion, and are usually on these grounds less accessible. There are many additional circumstances too, independent of priestly influence, which render it difficult—not to say improper—for missionaries of the opposite sex to see or to communicate much or freely with them. They, too, feel the embarrassment of their position, and often suffer a great deal from the want of that care and instruction which a missionary could impart. And yet the influence of mothers over their children, of wives over their husbands, of sisters over their brothers and other friends, is well known, and confessedly very great. If, therefore, an evangelical and suitable agency could be found, which could overcome these embarrassments, be such as could reach the Papal females at all times, and to which they themselves could confidently come and tell their griefs, make known their wants and open all their anxieties about the way of life and salvation, a great desideratum would be obtained.

The Board have thought that pious and competent females, full of love to God and the souls of their perishing race, would meet the case, and accomplish a work of great value. They have, therefore, deemed it expedient to make an experiment in this direction, and

they have employed a few *females*, to act in the capacity of teachers and missionaries. As far as they have gone in this experiment, the results are very satisfactory.

We here submit the report of Mrs. Thistle, the excellent missionary and instructress in the Mission-school in 43d-street, near the 10th Avenue, in this city. Under her management the school has greatly prospered, more than *two hundred different children* have been enrolled on the list of pupils, and a good influence has been exerted over many of their mothers and sisters, and other members of their families. Mrs. Thistle says :

“It is now seven months since I became connected with your Society as teacher of the 43d-street Mission-school.

“During that time about *two hundred children* have received more or less instruction in our day school. At present there are more than one hundred and twenty names on the roll.

“Scarlet fever has been very prevalent in this part of the city, and our school has suffered from its effects, *four* of our number having fallen victims to it. One of these pupils, a few days before he took ill, brought me *a few cents for the Missionary box*. Another during his illness kept repeating the hymns he had learned to sing in our school, and when unable to do so himself, requested his sister to sing them for him. His mother told me, after his death, that their relatives were very much displeased with them for sending their children to our school, and insisted that *the girl* should not return ; I had quite an interesting conversation with her. She was much affected, and said she and her husband would compare *our Bible* with *their Bible*. I am happy to state that her daughter has returned to school, and reads her Scripture lesson with pleasure.

“Christian friends are coming to our aid, and taking quite an interest in our school. Two ladies have come to assist in the ‘Industrial’ department, and one of these, Mrs. B——, has given a handsome donation of boys clothing, which has been very serviceable. Some other ladies who formerly attended have returned. I would also acknowledge the receipt of one dollar from Mrs. M——h, and three from Mrs. B——, a dear Christian friend, for the benefit of our school.

“While there is not that degree of emulation among my pupils which I would desire, yet there is such a degree of *improvement* as is calculated to encourage. A gentleman, who takes a deep interest in such enterprises, spent part of a day with us after I had just entered on my duties here. At that time many of the children seemed almost incorrigible ; since that time we have not seen him until a few days ago, when he came in again. He expressed his surprise and delight at the change which had taken place. There is still much to be done, and much need not only for encouragement,

but above all, for prayer, that we may be enabled to discharge the duties devolving upon us in the fear of God, and with a single eye to his glory."

The following note from one of the ladies of the "Christian Helpers" association gives a brief and encouraging view of the *Industrial department of this mission*, though it conveys the sorrowful intelligence of the departure of one of the members who took a very active part in promoting its interests. The writer says:

"The average attendance has been much larger than formerly. Indeed there have always been more girls to sew than teachers to instruct them as they should be instructed. Notwithstanding, however, the very great disadvantages we labor under in this respect, the girls certainly show decided improvement in deportment and work. Many of them with a *little* careful training would make *valuable seamstresses*.

"As regards *order and quiet* there has been a decided improvement in this respect in the *whole school*

"During the past season many comfortable garments have been made by the children under the supervision of the teachers, and 92 have lately been distributed to the most needy.

"In the death of Mrs. Robb we lose one of our most faithful and punctual teachers. It will be difficult to supply her place, as *few* ladies possess the same amount of energy that she did, or are willing to deny themselves for the sake of the destitute and perishing. But God who orders all things for his own glory, can over-rule this sad affliction for the good of those to whom he has sent it."

We now subjoin a letter from Miss E. Harrison, who is stationed in the city of Saint Louis, Missouri. She had labored, at the date of the letter, but one month, but her labors had been effective for the end for which she was appointed. She has since succeeded in getting into operation two flourishing schools, besides accomplishing much additional and valuable service.

MISS E. HARRISON'S LETTER.

"During the past month, the first week, I visited thirty-nine families, and secured *forty-two* children for the Industrial-school, which was then started and is now in operation.

"During the second week I visited and conversed with *thirty-two* families; obtained *thirty-eight* girls for the Industrial-school. One poor woman seemed very anxious to attend church, but had not suitable clothes. Conversed with one Catholic family; the woman was affected to tears. She had not gone to 'confession' for nearly *seven* years, and was living in neglect of all religious exercises.

"During the third week I visited *forty-seven* families, and gathered *twenty-eight* children for the school, and obtained eight children for the Sabbath-school. Read the Scriptures in two families, and prayed with three.

"During the fourth week I visited *sixty-four* families. Found *thirty-two* girls for our schools. Had interesting visits and prayed with two of them. Read the Scriptures at one house.

"Some receive the word with thankfulness. One family of Protestants, I was the means of clothing, and inducing to attend Sabbath-school and church.

"I have started and have now in operation *two schools*, one on Clarke Avenue near 14th street, the other in the southern part of the city. The first has an *average of twenty-five* scholars with *ten* teachers, the second *seventy-five* scholars and *thirteen* teachers."

PUBLICATION DEPARTMENT.

The Board would now speak of the operations of the year, in the publication department. In this branch of service, they have made no material change since the last Annual Report.

They have continued to issue, *monthly*, the *Magazine* bearing the name of the Society. It has been sent to Life Directors, Life Members, various colleges, Theological Seminaries, Young Men's Christian Associations, Officers of Lyceums, and also to many Clergymen and persons of distinction, free of charge, as heretofore. Its octavo form has been continued, as also its former number of pages, (thirty-two) and its yearly price (one dollar) to subscribers, has been unchanged. It has been printed on good paper, with clear, readable type, and filled with missionary intelligence, from the Home and Foreign Fields, and such other matter connected with the objects of the Society, as to render it a valuable, and highly acceptable visitor, in the Christian family, the Monthly Concert, the Missionary Convention, the Study of the Pastor, or reading rooms, of literary and religious associations. Its influence, in promoting the interests of the Society has been good, and its continuance, the Board regards as indispensable.

Of the *Tenth Annual Report*, an octavo of 116 pages, the Board issued an edition of four thousand copies, which were distributed among the members and friends of the Society, in this country and in Europe; besides that form of the Report which was published in the *June* number of the *Magazine*.

An edition of *fifteen thousand* copies of the ANNUAL SERMON, by the Rev. Dr. Beman, preached before the Society, in New York, Sab-

bath evening, the 8th of May, last, was issued in duodecimo form, comprising twenty pages, for gratuitous distribution. It was extensively distributed in various sections of the country, and with good effect. It was also laid before the public in the *July* issue of the Magazine.

The Board have issued new editions of *fifteen* of their tracts, during the year, in the *German* and *English* languages, which have been to a large extent distributed by missionaries, agents, and friends, who have taken an interest in our work. The *new tracts* issued are "The World a Missionary Field." (twenty pages)—"The Mission of Protestantism," (twelve pages)—and "Abstracts of the Tenth Annual Report," (eight pages).

Various "occasional papers" have been issued for the promotion of the interests of the cause, and they have fulfilled their office in diffusing information concerning the Society, its missions missionaries, operations, good results, wants, etc., and in raising it up friends, and promoting its general welfare.

The publications of various kinds issued from their press and distributed in various parts of the land, during the year, can scarcely be conceived to fall into the hands of the American Christian community without producing very good results. We are sure that such have attended them, and we believe that similar results will still follow. Indeed, we see them occurring every day. We see the public mind in various places acquiring light in regard to our work, the hearts of others moved with favor toward it,—and the number of churches and private Christians who pray for its success, gradually increasing—and in all evangelical denominations a more correct public sentiment arising in regard to Romanism, and the duty of Christians toward Romanists. This is what is needed, and in it we find assurance of ultimate success. That consummation may be slow, but it is sure.

We now leave this department to speak of other matters, requisite to the just apprehension of the proceedings of the year.

BIBLE-IN-THE-SCHOOL QUESTION.

For years—or since their numbers in the country have emboldened them to attempt it—the Roman Catholic priesthood have sought to remove the reading of the Bible from the exercises of our public schools, and even to destroy the public "school system," itself.

To this phase of their influence the attention of the Board has been turned, and they have not hesitated to perform their share of service in relation to it, in maintaining the position of the Scriptures where the children and youth of the nation shall hear the sacred truths they contain, read daily, and grow up under their benign and saving influence—also in sustaining that system of free education which has already conveyed such an amount of favor upon the poor and ignorant, and to all the interests of the State.

To the rising spirit among the Papal priesthood, to experiment on the popular sense of this nation in regard to the sanctity of the Sabbath, and to indulge in desecrating its sacred hours by public processions, by celebrations of festivals, with military display, and such like; the Board have also not been inattentive, nor failed to exert their agency to counteract it.

Of various other matters set on foot by the Romish Hierarchy for the promotion of the ends of the Papacy, and diminution of Protestant power, they have not been unobservant, nor failed to put forth those influences which have been adapted to break, if not to destroy the effects of the evil set in motion, and to maintain our institutions and interests as a Protestant and evangelical people in their original condition—or in the state in which they were before so many papists had come from abroad to dwell on our soil.

In this important branch of their service they have received essential aid from persons of different denominations, in various and remote parts of the country. From prudential reasons they refrain from a full detail of all the service which has been rendered and a statement of the names and places connected with it; yet they feel called upon to assure the patrons and friends of the Society, not only that the work has been performed, but that in the information communicated, the rebukes administered to Papal intrigue and arrogance, and the support brought to the cause of truth, most useful results have been secured.

VOLUNTARY AID.

It is highly gratifying to the Board to be able to state that with the progress of time, and the more extended diffusion of knowledge concerning their operation, there is an increase of persons, gentlemen and ladies, who voluntarily render them and the cause a great deal of valuable assistance. A number of clergymen, the past year, who had not done it before, have preached to their own people on

the claims of the cause, and encouraged them to contribute to the treasury of the Society. Some have done more, they have performed considerable *missionary* labor among Roman Catholics in their immediate vicinity. Many have given the Magazine a place at their monthly concerts; and done a great deal to distribute the publications of the Society.

In many county and other local associations of churches for the promotion of the causes of Christian charity, the AMERICAN AND FOREIGN CHRISTIAN UNION is granted a place where previously it had none, and its interests openly advocated along with the Bible, the Tract, and other missionary associations.

From ladies in various parts of the country, they are receiving considerably increased assistance in their individual, and also in their associated capacity. From them, they have received boxes of clothing for missionary families, and valuable donations of various kinds for the use of the mission-schools, as well as funds for the treasury. To them they are especially indebted for the management and instruction of the *Industrial-schools*. Indeed without their co-operation those schools could not be maintained. They also render great assistance in the Sabbath-schools. While the Board do not overlook, nor fail gratefully to appreciate the co-operation of others, they mention with much satisfaction the encouragement received from the ladies of Portland, Maine; of Newton Corners, Massachusetts; of Savannah, Georgia; of Pittsburgh and Alleghany Cities, Pennsylvania; of Cincinnati, Ohio; Indianapolis, LaFayette, Madison, and New Albany, Indiana; Louisville, Kentucky; Saint Louis, Missouri; Milwaukee, Wisconsin; and of the association of Christian Helpers in this city.

With pleasure also the Board acknowledge their obligations to many Merchants, Book-sellers, Stationers, and private individuals, for liberal gifts of various kinds of dry goods, hats, shoes, cast-off garments, books, slates, pencils, inks-tands, etc., etc., for the use of the mission-schools. Also to the American Bible, and American Tract Societies for generous donations of their publications, for the use of the missionaries at their respective stations.

SUMMARY.

The principal matters, which have occupied the attention of the Board, the labors they have performed, and some of the visible results in the Home Field, have now been briefly set forth. Before

quitting this department, as it may be convenient for reference, the Board would submit the following

SUMMARY.

The number of persons employed in the Home Field the whole, or part of the year, is *seventy-three*, an advance of 10 on the number reported, at the anniversary of 1859. They have been of *nine* different religious denominations, and of *seven* different Nationalities. They have labored in 23 different States, embracing the northern, southern, eastern and western division of the country, east of the Rocky Mountains.

The number of children reported, as receiving instruction in mission, week-day, Sunday, and Industrial schools, is 4,617, (an *advance* on the preceeding year of 431) which added to the 14,250 previously reported, makes an aggregate of 18,860 children who have enjoyed the labors of the Society.

The number of Teachers, Male and Female, who have devoted much time to the various schools set on foot by the Society amounts to 406, an *advance* of 131, on the number, who co-operated with the Society in this department the year before.

The number of Romanists who have been convinced of the errors of Romanism, as a system of religion, and have avowed their convictions to the Missionaries, are many hundreds, while *the Converts* to Christ, including those in the Kankakee colony, amount to nearly *one thousand* souls.

The *new Stations* which the Board has entered during the year are *nineteen*. These are chiefly in the Eastern, Middle, and Western States where the Romanists are congregated in the largest numbers.

The number of pages of printed matter which the Board has sent out during the year, amounts to 2,036,000, in the *English, German, French, and Spanish* languages, adapted both to Protestant and Roman Catholic readers.

With this review of the Home Field we now leave it to take a survey of the

FOREIGN FIELD.

Seldom has the Foreign Field, either in the Eastern or Western hemisphere, exhibited such a spectacle as during the last year. Viewed from one stand point, the Papacy seems rejuvenated, and ready for the conquest of the world. The Sovereign Pontiff seems

self-complaisant, conscious of great strength and confident of success. He is arbitrary and exacting. He will admit of nothing but unconditional obedience to his will, or submission to his authority, even from kings and princes, and civil governments. His Prelates and Priests, and all the Orders of the Church, show a quickened activity in propagating the doctrines, in enforcing the rites and customs of the establishment, and in supporting his high and blasphemous claims. In their zeal, they do not confine themselves to the territories where the Papal religion is the acknowledged religion of the State ; nor do they go out exclusively among the Pagans, to win them to their ways,—but they even swarm in Protestant lands, and around every Protestant mission among the heathen, and with unblushing assurance denounce all as heretics and doomed to destruction, who go not with them and their master at Rome.

But viewed from another stand point, the scene is materially changed, and the impression as a whole is essentially modified. From this point the Papacy seems approaching its dissolution, and at no very great distance from the period of the consummation. Romanism is seen to have so far departed from the facts and principles of the Gospel, to have so engrafted upon, or taken to itself the doctrines, rites, usages, ceremonies, superstitions, and corruptions of ancient and modern Paganism, that *inherently* its *vitality* as a system of religion is annihilated. It continues only through the power of traditional antiquity, and its sympathy with the corruptions of the unrenewed heart. It dies in the light and under the power of the spirit of the Gospel.

This quickened activity is adventitious. It is the outgrowth of circumstances, prominent among which are the diligent doings of the *Jesuits*, during the last forty years, or since their restoration in 1814.

From this point too, Pio-Nono and his Court are seen, not only in direct conflict with civil governments, which must overwhelm them if driven to extremities, and whose countenance has been hitherto given to the Vatican in support of its claims, but now the previously venerated name of the Pope, the imposing ceremonies of the church, and all that the hierarchy can invent, fail to command the respect of *vast masses* of the population in Papal lands. The light is dawning. Liberal sentiments are penetrating the people, and they only wait for the opportunity when they may openly throw off the system

which they thoroughly detest, and by which they have been so long oppressed.

For a long time Rome has not sent out such cries of distress, she has not made such pitiful appeals to the "faithful" throughout the world for help, as within the past year. And for a long time such doors of access to the Papal population of many countries of Europe and America have not been opened, as are now opened, and invite the entrance of the evangelical missionary. We have therefore no doubt, that the power of Rome is on the wane, though it be yet terrible, and works with deadly energy to destroy the souls of men.

But we proceed to notice the missionary labors in different portions of the Foreign Field. We begin in our own hemisphere, and will speak first of

CANADA.

In the Canadas, east and west, the Roman Catholic population is computed to be about 900,000. They are chiefly of French extraction, and speak the French language.

The agency through which the AMERICAN AND FOREIGN CHRISTIAN UNION seeks to convey to them the blessings of the Gospel, is "*The French Canadian Missionary Society*," at Montreal. That institution, located within the territory of the Provinces, and conducted by subjects of British Government, possesses many advantages for carrying on the work of evangelization and has met with a good degree of encouragement, in its operations.

At Point Aux Trembles which may be considered the centre of the mission, and which is a few miles from Montreal, there are two educational Institutes where French Canadian youth of both sexes are educated in the principles of the Gospel. There were last year 156 pupils in attendance at them a portion of the time. Of these 97 were boys who came from 41 different parishes, and *two-thirds* of them were of Roman Catholic parentage. The Society has been enabled to employ 29 male and four female laborers, in the work of preaching, teaching, distributing the Scriptures, and religious tracts, and promoting in various ways the cause of evangelical religion among the people. The wives of several of the laborers have also rendered important service, to the cause. It is stated in the last annual report of that society that, "since the commencement of this mission (1839) considerably more than *a thousand* souls have embraced Protestantism, and *more than eight hundred youths* have

received a good secular and religious education, who with scarcely an exception have embraced Protestantism, and are letting their light shine, with more or less distinctness before their benighted countrymen."

It is proper to add here that, a new and powerful impulse to the evangelical cause has been given in many towns, and throughout large districts of both upper and lower Canada, within the past year, through the labors and influence of the Rev. Charles Chiniquy, of whom we have spoken in another part of this report. Many of the Canadian Romanists, by means of the persecutions to which Mr. Chiniquy and the Kankakee colony in Illinois have been subjected by the Romish authorities and especially by Mr. Chiniquy's evangelical preachings, during his visits to Canada, (his native land) were induced to examine the claims of Romanism, as they had never examined them before. Some in consequence openly renounced the false system and embraced the Gospel, and many hundreds of others are believed to be just ready to follow the example of their fellows.

The prospects of the cause of evangelical truth in Canada were never more bright than now. The call on Protestants to labor for that country was never more solemn and urgent than at the present moment.

SAINT DOMINGO. WEST INDIES.

The mission in the Island of Saint Domingo, or Hayti, is under the immediate supervision or direction of the Board. It was established in the western end, among the French speaking portion of the Island. The Rev. Arthur Waring, who was sent in 1851 to labor in the northern part of the French division, still continues in the service. Through the Divine blessing on his efforts *six small churches* have been founded, comprising a membership of more than one hundred souls, and *six* interesting and flourishing *schools* are established in connection with them. The government school at Pointe De Paix is entrusted largely to the care of the missionary and the friends of the mission.

At each of the stations, Dondon, Raphael, Plaisance, the Môle, and Marmelade, Mr. Waring has native helpers to co-operate with him in conducting the services of religion, on the Sabbath and other days. His residence is now at Cape Haytien, where the facilities for visiting different parts of the Island are much greater than from Dondon, his former place of living. During the last six months

he has made extensive and prolonged visits through the island, and has preached a great deal and with very many good results.

The little church at St. Marc, gathered a few years since by the Rev. Mr. Niel, a missionary of this Board, but drawn away on his retirement by unfriendly influences, has been regained during the year by Mr. Waring, and appears well and promising. It now numbers about twenty communicants.

The work of evangelization in connection with this mission is encouraging. At most of the stations many of the superstitious and debasing customs of the Papacy are discontinued. At Dondon the *Sabbath markets* are closed, and *military parades are not held on Sunday*, as formerly. There is also improvement in the domestic circle. Licentiousness has suffered rebuke, marriages are more common than before, and the marriage vow is regarded as more sacred and binding than it used to be.

The missionary is much encouraged with the results of the labor bestowed, and earnestly calls for an enlargement of the missionary force to occupy the places which are now open and anxious to receive evangelical instructors.

In his report of labors for the year, Mr. Waring says :

“ At Cape Haytien I have all this year to the present moment, kept up regular services; always twice on Sunday, and often in the week, except when absent or sick. This church has been greatly disturbed this year, and I am sorry to say, *almost destroyed*, by the machinations of Mr. J. But some of the members begin to return to their duty. C. V. seems as yet to be lost, and yet there is some hope of him. But Chéri is by no means shaken, nor the others with him. He has just been here from Las Cahabas, and returned again to that place, where he is evidently doing good.

“ But I must be concise as possible, and say that I was never more hopeful of the Cape than now. Many who avoided me heretofore, now seek me, and beg of me continually to read and explain the Scriptures to them, and teach them the way of salvation. The *Sunday evening* preachings are still very profitable.

“ From the church at Dondon, I have had one of its officers with me for two days. He has just left me, to return. He informs me that Lacrose had been again, very recently, preaching at Grande Riviere, where there are some converts. All the year *this church has prospered* and augmented its influence, and kept up its meetings *twice* on the Sabbath, under the conduct of brother Lacrose, and one or two others, who sometimes in his absence conduct the prayer meeting.

"At the station at Raphael, brother Fouquet acquits himself as conductor of meetings in a way that certainly merits esteem; and all the church seems faithful, and also to enjoy spiritual life. Their meetings have been regular, in spite of the *Sunday market*, all the year.

"From Plaisance, I am expecting every day brother Benjamin, who seems faithful in all things. He holds regular meetings there every Sunday, and he and his wife are both active and zealous. They do a great deal of good at that place.

"From the Môle I have good reports, and am greatly desirous of going there. Their meetings have never ceased on the Sabbath, and I have much hopes of them. There are candidates there for the reception into the church. I hope to set out soon for that place.

"At Point de Paix, Mr. J. has intrigued a great deal, and done some harm; but their meetings are held regularly on the Sabbath. I am also greatly desirous of going there.

"Of the station in St. Marc I shall say very little in this report, for I have more to say about it than I can conveniently or well say now. I shall speak to you again of this place. *The church there must not be neglected.*

"D—— G——, at MICHEL, is very devoted and seems really converted. I am expecting a visit from him also, every day. I have the greatest hopes of that place.

"To Hinche, I am about to despatch a box of books to the General, commanding there, who is a firm friend of the Gospel. There are already several believers there. *That place must not be neglected.*

"At Marmelade there are also several converts, and it is of much consequence that I go there again. The officer commanding there is also a firm friend of the Gospel, and favors it all he can.

"But I cannot speak of every place where the spirit of God is evidently at work. But I have letters from many of them constantly. From all, I have constantly the most encouraging accounts. The reformation of this entire country seems to be within the reach of the church.

"I am sending all the books I have to all the places visited; but those I asked you for have not appeared; and I am astounded from day to day by the earnestness of the call for books. I want *now* at least *two hundred* Hymn-books, and a *thousand* New Testaments, and School-books, Tracts, etc., etc.

"We have *schools* at Dondon, Raphael, Marmelade, the Môle, Point de Paix, and Borgne; and I am greatly desirous of establishing one at St. Marc.

"On the whole, then, we have gained in membership and other respects."

From the foregoing it appears that *now* there are no less than *ten stations* connected with the mission at Hayti, at which evangelical

religious services are maintained by the missionary and those native helpers who have been converted through his instrumentality. There are many inquirers, and a large number of candidates for church membership. There are also *six schools* in connection with as many different places, superintended by the missionary, and conducted by his helpers and the friends of the cause of evangelical religion. The missionary asks an enlargement of appropriation to this field, which now seems ripe to the harvest.

MEXICO.

The political agitations which disturbed Mexico at the time of the last Anniversary, have continued to agitate it. What has been done for the moral and religious welfare of the people there, has been effected through a mission established outside of the national territory. That anything should be accomplished in behalf of that land in its unsettled state is quite remarkable, and yet the Board are able to say that something, quite considerable, has been done.

The *Female Seminary at BROWNSVILLE, in Texas*, nearly opposite to Matamoras, designed for the education of *Mexican girls* in the principles of the Gospel, and devoted (now, exclusively,) to that service, has been continued through the year. Forty Mexican young ladies have been in attendance upon the Seminary during that time.

During the assault of Cortinas, upon Brownsville, Miss Rankin, the Instructress and proprietor of the Seminary, crossed the Rio Grande, and resided for a short time in Matamoras. She there engaged personally in missionary labors among the Mexicans, and was encouraged with the success that was granted her. Within the year she has found means of passing into Mexico several *hundred copies of Scriptures*, and many *thousand pages of tracts*. She says in her report :

“During the late disturbance by Cortinas, one of my pupils, with her mother, was obliged to go into Mexico. Since they have been there, they have both been very zealously engaged in the circulation of the Bible and other religious reading among the Mexicans. They have succeeded in distributing many copies of the sacred scriptures and several thousand pages of tracts. *Twenty-four Bibles*, have been carried to Monterey through their instrumentality, and *thirty* more, which the mother purchased and paid for by her own labor, they design taking into the interior.”

Miss Rankin reports two interesting cases of conversion in

Mexico, from which she has high hopes of great good. In no former year has there been so much done at this station, nor with such good prospect of valuable results.

CHILI, SOUTH AMERICA.

"The Rev. David Trumbull, who, several years ago, was stationed at Valparaiso, in Chili, and who still holds his relation to the Board, has continued to labor in that city during the year. For some time past this mission, through the efforts of Mr. Trumbull and his wife, who have established and taught an interesting *school* there, has been self-sustaining, and the influences in behalf of a pure and evangelical christianity have been steadily advancing. The church established by Mr. Trumbull is in a flourishing condition.

"Mr. Trumbull has lately performed a good service to the cause of truth, by a public discussion, which he has conducted through the Press with a Romish priest, in relation to the Holy Scriptures, and by publishing the letters of the priest with his own in pamphlet form, for general *distribution* in Chili, and other Spanish Republics of South America. These things show an advance of liberal sentiment in Chili, and encourage the vigorous prosecution of missions. The way is now prepared there for other missionaries.

"The Rev. N. P. Gilbert, who was appointed by the Board to that field, and to labor at Santiago, or at some other important point, in connection with Mr. Trumbull, has now well nigh completed his preparation for the service. He has given himself to the study of the Spanish language with great earnestness, and has also, during the winter attended a course of medical lectures at Burlington, in the State of Vermont. He has sought to prepare himself thoroughly. He is now preparing for ordination, which he hopes to receive in the course of the present month, or early in June, when he will be ready to embark for the place of his appointment."

We will now pass to notice the operations in the Eastern hemisphere. We begin with

IRELAND.

The Board have continued to sustain during the year in different portions of Ireland, a missionary band of five able and competent laborers. They have enjoyed the benefits of the counsel and general supervision of a Committee composed of various evangelical denominations, at Dublin, and also of the special attentions

and direction of the Rev. Dr. Heather, their worthy Secretary. They have been industrious, faithful, and highly useful. They have been instrumental in distributing many copies of the sacred Scriptures, and many pages of evangelical tracts, which have been the means of much good. They have not labored in vain. As part of the fruit of their efforts, a number of persons have been raised up to assist them in many of their fields.

In the great awakening or "revival" which has blessed that Island within the year, they have labored much, and very happily. Many *hundreds of persons* look to them, under God, as the instruments of their conversion.

Of that wonderful reviving of the cause of Christ in the Island, in which it is computed that at least *eighty thousand souls* have been converted to God, Dr. Heather says :

"I am certain it will afford much gratification to your Directors, and the friends of the Society, to learn that your agents here have nobly and successfully done their part in antagonizing Romanism and in winning souls, since their appointment."

He is much encouraged with the prospect for the future, and says in regard to the Romish priesthood : "I am fully persuaded that the priesthood feel their position to be in great peril."

The reports of the missionaries, or extracts from their reports, during the year, have been published in the Monthly Magazine, wherein a detailed account of each mission has been given.

AZORES, OR WESTERN ISLANDS.

Mr. Albert White, who was appointed to labor in Pico and other islands of the western group, off the western coast of Portugal, of whom some notice was given in the last Annual Report, continued at the islands till the following autumn. He visited extensively, and found the people, in some instances, anxious to hear on the subject of evangelical religion. They were under remarkable restraints, however, by the state authorities, and so carefully were they watched by the police, as to prevent all opportunity of preaching, or making known the Gospel in any way advantageously.

He distributed the few copies of the Scriptures, as well as the tracts which he had taken with him, but he was not allowed to receive other books or tracts from America, England, or from any other source. He was not allowed to distribute *even the Roman Catholic version of the Bible*, nor any books whereby the people might

be enlightened and brought to the saving knowledge of the truth. The reign of the Romish priesthood in the islands is absolute, and whatever tended to endanger their dominion or their worldly interests was most carefully watched and guarded against.

Having, therefore, found his way completely shut up and no door of usefulness open, and no prospect of an opportunity to carry on the work of evangelization, he returned to this country, and entered upon other service. The time has not yet come when the people of those islands can receive the Gospel. Ought they not to share in the sympathies of the true Church? The Board cannot refrain from commending them in their darkened and wretched moral condition to the special consideration of all who love the souls of men, and desire the spread of the Gospel among the destitute.

SWEDEN.

Sweden has presented a remarkable spectacle during the year. In her political circles she has been in a state of high excitement on the subject of religious liberty, some desiring to maintain the rigid, illiberal policy that has long prevailed in her domain and others to adopt usages more in accordance with the principles of justice, the genius of Protestantism, and the requirements of the Gospel. It is believed that liberal sentiments are gaining ground, and that eventually that *intolerance* which has marked the government will be overcome, and known only to history.

The country has witnessed, also, during the year, an unprecedented revival of religion—a *revival*, which has spread its influence over many places and deeply affected great masses of the people, and been enjoyed most of the year. Under its power evangelical principles must of course make progress, and the spirit and deeds of oppression must therefore give way. Many *thousands* have been converted to Christ, and the prospects of his kingdom as to spiritual, evangelical religion, are greatly improved.

The Board have continued their subsidy as usual to the Rev. C. O. Rosenius, who is stationed at Stockholm. Besides preaching on the Sabbaths and other days, he continues to edit and publish the *Pietist*, an excellent newspaper devoted to the interests of morality, literature, and evangelical religion. Of this periodical and the worthy missionary, the Rev. George Scott, of Liverpool, England, in a letter addressed to the Board soon after he returned from a tour through Sweden and Norway last summer, said :

"I found ROSENIUS known and respected wherever I traveled in Norway or Sweden. His *Pietist*, an edifying monthly, commenced by me in 1842, has a very extensive circulation, and I met many who had never seen the editor, but who thankfully referred to his periodical as the instrument of their conversion. Mr. R. also preaches regularly twice a week in Stockholm, holds many private meetings, labors hard in connection with the Evangelical Fatherland Society, and is constantly beset with anxious inquirers, for all which toils he takes no remuneration but what you send, deeming this the wiser course."

BELGIUM.

The work of evangelization in Belgium is gradually extending. The Evangelical Society at Brussels, through which our Board operates in that kingdom, has considerably enlarged its sphere of labor, and increased the number of its missionaries within the past year. Several *new stations* have been established, new schools have been opened, and new colporteurs and Bible-readers have been employed, and the mission is in a prosperous condition.

In 1832, there was but *one Protestant church* in Brussels, now there are *seven*, if not more. Then, there were but *seven Protestant churches in all Belgium*, now there are between *thirty and forty*, having connected with them between *ten and fifteen thousand* converts. In this good work the AMERICAN AND FOREIGN CHRISTIAN UNION has had an important agency. All the converts were originally Roman Catholics, but now they read the Scriptures, lead lives of godliness, and exert a happy influence in their respective circles. The Pastors, Evangelists, and Teachers are fast gaining a wider influence, and if duly supported by evangelical Christians, must eventually become a strong and valuable power in that interesting kingdom.

FRANCE.

France still continues to attract the attention and sympathies of the Board, and constitutes in their judgment one of the most important and interesting missionary fields now open to Christian effort. She took a prominent part in founding the Papacy, and is the centre of its *pecuniary* influence. Through the intrigue and operations of the Romish priesthood she has been made the instrument of great and serious wrongs to the cause of evangelical truth, and to the persons of the followers of the Savior. She has persecuted the true church at times with relentless fury, and poured out the blood of Protest-

ants like water. She has been regarded by Rome as among the most faithful and powerful of her allies—"the right arm of the Papacy." And yet it is from France that the Popedom has received its most deadly wounds. Ever and anon she has struck a blow which has made the kingdom, whose centre is in the "seven-hilled city," tremble through all its parts; and the events of the current century fully justify the belief that France is to be a leading agency in thwarting the design of the enemies of the Gospel, and in advancing the kingdom of Christ among the subjects and slaves of the "man of sin."

The Galican church has never been as submissive to the Roman Pontiff as some others, and among the *thirty-one millions* of her nominal Romanists, immense numbers are disgusted with the rites of the Romish church and the lives of the priesthood, and they sigh for a pure Christianity. They are willing, *indeed, anxious*, to be taught the way of life, and if the nation were evangelized, the value of the acquisition to the true church would be beyond computation.

It is with much satisfaction that the Board is enabled to report that the interests of evangelical religion are constantly increasing throughout that extensive and powerful empire. It may now be said that the desolation and damage consequent upon the revocation, in 1685, of the edict of Nantes, whereby Protestantism was oppressed and well nigh rooted out from that soil, are now quite repaired. The Reformed and Lutheran churches having the patronage of the government, now number *more congregations, pastors and evangelists* in their connection than they had then. And many independent churches have also sprung up, which serve to augment the evangelical force within the empire.

Including the different churches which are neither of the Reformed nor of the Augsburg confessions, and which maintain at least one hundred pastors, and two hundred places of worship, there were two years since, when inquiry was made concerning it, *one thousand Protestant pastors* who supplied from *fifteen to sixteen hundred places of worship*, and had from *seventeen to eighteen hundred* elementary schools under their direction. These numbers have increased since that time. The aggregate Protestant population in France is computed now to be not less than *four millions*.

Through the *Central Protestant* and the *Evangelical Societies* of France established in Paris, and the *Evangelical church* at Lyons, the Board participate in the work of publishing the Gospel in that land. Those

Societies are severally, and in their respective spheres, doing good service to the cause of religious liberty and evangelical truth.

The *Central Protestant Society* is steadily enlarging the sphere of its operations, and the number of its laborers. Last year it published the Gospel in more than *one hundred* different places, and employed during the whole or part of the time, *sixty-four* laborers, of whom *thirty-seven* were pastors, *eight* evangelists, *fourteen* teachers, *five* colporteurs and Bible-readers. To the permanent Committee, there has recently been added a "General Agent," with a view to unite more effectually the efforts of the friends, and thus to promote the power and usefulness of the Society. And it is an encouraging feature of the times that there has recently appeared within the field the *spirit and fruits of a "Revival."* In a late communication from a prominent officer of the Society to the Board, is the following announcement, viz :

"A great *Revival* has taken place recently among Roman Catholics near Vesoul. In *two or three* villages situated in the neighborhood of this place, nearly *a thousand souls* have left the *Roman Catholic church* and turned to *evangelical Protestantism.*" . . . "Other movements of this kind are announced to us in other localities."

"*The Evangelical Society,*" is the organ of those churches of France, which act independently of State patronage and supervision. Those churches are few, and not distinguished by wealth, and yet they have cherished a strong missionary spirit and labored with exemplary zeal in the work of evangelization. The missionary force which they superintend and sustain through subsidies received from abroad, together with their own efforts, comprise *fourteen pastors, thirty-seven teachers, and seven Bible readers*, who are distributed in *seven* of the civil "departments" of the country. This force is an *advance of one Bible reader, four pastors and fourteen teachers*, reported the preceding year.

This Society has encountered much opposition from the local civil authorities, having had several of their chapels and schools shut up; and they have suffered much from the "laws delay," in cases wherein they have made application to the government for redress. The officers of the Society, and its friends, however, have not been discouraged. They have persevered in their work, and rendered a good service in the diffusion of Gospel truth.

In the city of Paris and its suburbs, they have *two missionary*

chapels and thirteen schools, comprising a thousand Roman Catholic children, besides an excellent evangelist in the centre of the city, near the Seine. In writing to the Board recently, the Secretary said :

"The spirits of Frenchmen are more and more alien to Popery. The last war has done no good to the Pope's cause."

At the various stations of the Society, the Gospel is working its natural and salutary results. The people are becoming enlightened, and many are converted to Christ.

The evangelical church of Lyons, is an independent organization, and acts upon the voluntary principle, in its own support, and in the management of its work of evangelization. The Committee, in a late communication to the Board, say : "We are still obliged to contend with the intolerant Society of St. Francois De Sales," and after quoting from its publications against Protestants and evangelical religion, and stating a variety of instances of opposition brought against them, they add :

"In spite of violent opposition, the kingdom of Christ continues to advance among us ; the work of evangelization assumes from day to day a more serious character, and gains in depth and spirituality as well as in extent. *A great number of persons* show themselves really concerned about the solemn question of eternal salvation, and we frequently see new doors of usefulness opened. . . . The good work conducted among the soldiers is attended with blessed results. . . . Our hospital, too, bears fruit no less precious."

The stations under the care of the Committee are represented as in a state of spiritual prosperity. "At all, the Committee say, the Gospel is listened to with attention, and in some it has already produced blessed fruits of conversion and confession of the truth."

The missionary staff comprises *seventeen* persons who devote *the whole* of their time, and from ten to twelve persons who give only *part of their time*, to the work of evangelization.

Besides the foregoing Societies, the Board have extended aid in France, to the Rev. Edward Verrue, one of the ministers of the Reformed Church, who labors at Poitou, about forty miles from the city of Paris. Mr. Verrue stationed himself in that spiritually destitute district of the country, several years ago, and by the establishment of schools, efforts to secure the sanctification of the Sab-

bath, the distribution of the Scriptures, the destruction of Arian, Socinian, Deistic, and other errors which obtained there, and in labors for the conversion of souls to Christ, he has accomplished an important work. Mr. Verrue has under his care *four schools* for boys, *two* for girls, and *three* asylums. The station is represented as prosperous and very useful.

THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris has continued to share the attention and efforts of the Board, and to maintain its useful and happy influence. Until the month of November last, it enjoyed the ministerial labors of the Rev. R. H. Seeley, (as Chaplain.) who at that time returned to the United States.

At the expiration of a few Sabbaths from the time of his retirement, and during which the services were maintained by clergymen in the city, the Board were enabled to procure the Rev. George L. Prentiss, D. D., (who had gone from this city to Switzerland for the benefit of his health and other advantages of a European residence) to take the pastoral charge of the Chapel till a permanent incumbent could be obtained. He entered upon his labors the first Sabbath of January last. His ministry has been highly acceptable to the people of his charge. The chapel services have been well attended, and the prospects for the future are of an encouraging character. He expects, however, to retire from the place some time during the present month, that he may attend to other duties for which especially he went abroad. No vacancy, however, is expected to occur in the Chapel. The services there are provided for.

Early in the winter the Board had their attention directed to the Rev. John McClintock, D. D., of this city, as a minister of the Gospel possessing in an eminent degree those qualities needed for usefulness at that important station. They lost no time in securing his services. They are happy now to be able to state, that he has accepted the appointment proffered him, and is expected to leave this country for his new field of labor in the course of a few weeks. The congregation of the Chapel in Paris now wait for his arrival.

The Board look with lively interest to the American Chapel in Paris for good to the Americans who visit or temporarily reside in that city, and also as an institution through whose influence the Christian people of the United States, may be brought into closer and happier connection with the various evangelical organizations

which exist in the French Empire, and in other parts of continental Europe.

PIEDMONT—THE WALDENSES.

Through the small, yet evangelical and heroic Church of the Waldenses, the Board have continued to labor in Piedmont and some other parts of Italy. The year that has just closed has been to them a most remarkable year. Their sphere of operation has been signally enlarged, and while they have continued to attend with encouraging success to the schools and churches within the limits of their mountain homes, they have been called to labor in many places, where, for long centuries, the Gospel has been virtually excluded ; and it is gratifying to know that the Waldensian Church is gaining the confidence of the Italians as an agency suited to institute and conduct the work of evangelization within the Italian territories and among the Italians themselves.

The Waldensian people amount to about 22,000 souls. They have 160 schools in their valleys, comprising about 5,000 children, and in their connexion are about *twenty* pastors, evangelists, schoolmasters, and Bible readers. They have a college and theological seminary at La Tour, provided with competent professors, and attended by a good number of students.

The following extracts from a recent report of the Rev. Dr. Revel, Moderator of the Table, will further represent the operations of the year and some of their results, viz :

“ I desire to thank you most cordially for your affectionate letter of February 17th, and also for the remittance which came with the letter. We are the more grateful for that aid, because, as you must have noticed in our report for January, our treasury is low, and consequently our means for the work of evangelization are very limited.

“ And who could doubt the views of the Lord with reference to the *Italian nation*, in presence of those numerous events which crowd each other like the waves of the sea, and all more and more unexpected. Eleven years ago, *to have spoken to a Roman Catholic of the Word of God, and of the doctrine of salvation by grace through faith without the works of the law, would have been counted one of the greatest crimes.* We have seen one of our co-religionists *detained in prison*, in company with the most alject criminals for *more than one year*, simply for having *sold a few copies of the Bible* to some Roman Catholics. Now we have colporteurs in Piedmont, in Lombardy, and in Tuscany, and also in the provinces of Emilia.

“ Moreover, we learn from the reports that are made to us, that the Bible

is eagerly sought. The evangelists who labor with zeal at Pignerol, Turin, Casale, Alexandria and Voghera, also at Genoa, Nice, Favale, Aosta, Courmayeur, Milan, Pisa, Leghorn, and Florence, are obtaining marked success. God blesses their works of love. People begin to acknowledge everywhere the worth of an evangelical preaching without any sectarian tendency, having for its sole object the salvation of immortal souls, and coming from men properly instructed and zealous of good works.

"Our evangelists are right when they express the conviction that the future depends mainly upon the principles of life and order which our church professes. Facts, says the evangelist of Florence, seem already to confirm that statement, at least in Tuscany, for during the past five months, we have made very sensible progress. Our march has been steady. We have encountered obstacles and have surmounted them. While the Plymouthian element has been subject to thousand fluctuations, divisions, changes of laborers, of forms and of constitution, we have gently *planted our banner in the three principal cities*, and I hope in many minds and hearts. Those even who do not share our views, and who have said so openly, and that the 'Waldensian Church' was not made for *Italy*, now confess that *it alone* of all the rest, has the *force, the moral power, necessary to constitute churches*, and they begin to see and to feel, as very lately one of the chiefs of this town said, 'that the Waldensian element will attract to itself the various fractions of the Italian churches, as soon as the fanaticism of the first moment shall have passed away.' The events which are transpiring in Italy seem really to indicate the designs of God. Tuscany, for which were invoked the glorious and brilliant history of its past, in order to induce it to pronounce itself in favor of autonomy, has given, as we see from the *official* reports of the votes, the following results: The number of citizens having the right of voting was twenty-eight per cent. of the whole population. The number of voters has risen to seventy-three per cent. of the number of names registered. The votes in favor of annexation, are in the proportion of seventy to three, or to give figures:

Total population of Tuscany	-	-	-	-	-	1,806,940
Number of voters,	-	-	-	-	-	386,445
In favor of Union to the Constitutional monarchy of King						
Victor Emmanuel,	-	-	-	-	-	366,571
For a separate Kingdom,	-	-	-	-	-	14,925
Scattering,	-	-	-	-	-	4,949

"There could not be a clearer manifestation of the will of the people, for the liberty of the polls and of the votes has been surrounded by all possible guaranties. The result of the elections in the *provinces of Emilia*, is still more striking, since upon a population of 2,127,105, the names registered have amounted to 526,258; of the latter only 427,512 have voted. Thus

For annexation,	-	-	-	-	426,006
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For a separate Kingdom, - - -	756
Scattering, - - - -	750

"If the Savior was right in declaring that a tree is known by its fruit, we may safely say that the 254 votes which were polled in the *Romagna*—for a separate Kingdom—in a population of 1,014,911, all former subjects of the Pope, are the fruits of the love which the system has been able to produce in the hearts of the people to render them happy.

"We are on the eve of events of momentous importance, if as is generally expected, the Pope shall carry to the end pretensions and clerical blindness, and hurl against the King, the government and their accomplices, the '*Major Excommunication*.' The European discussion which had already assumed so strong a *religious* aspect, will take *exclusively* that character, and from that time, it will really be for the Pope a question of 'to be or not to be.'"

THE CHAPEL IN ROME.

The Rev. E. Edwin Hall, who labored several years in behalf of the Board in connection with the American Chapel in the city of Rome, with great acceptance and usefulness, returned to this country, last summer. From an early day, subsequent to the revolution of 1848, the chapel has been in the house of the American Ambassador, and to whom the Board has paid an annual rental, enjoying by courtesy his protection from annoyance by the local authorities of the city.

In the autumn preceding the return of the Rev. Mr. Hall to America, the Hon. J. P. Stockton succeeded the Hon. Lewis Cass, Jr., in the Legation.

The chaplaincy at that station has been held successively, by ministers of the Congregational, Old School-Presbyterian, and Reformed Dutch denominations.

At the suggestion of Mr. Stockton, the Board resolved to fill the vacancy at the chapel by an Episcopal clergyman. Their attention having been directed to the Rev. Isaac P. Labagh, of the city of Brooklyn, N. Y., as eminently fitted for the place and its duties, they took early measures to secure his services. He accepted the appointment.

On the 29th of October, Mr. Labagh left New-York, and repaired without delay to the field to which he was appointed. On his arrival at the city of Rome, he found the Rev. Chauncey Langdon, of the Episcopal Church, admitted by the minister to the occupancy of the Chapel, and measures in progress to organize an Episcopal Church. The organization was speedily completed. Mr. Langdon

remained in the place, having been chosen the pastor of the church, and the following paper, expressive of the views of the people, and of their sense of obligation to the Board, was forwarded to the office. The Rev. Mr. Labagh, returned to New York.

Whereas, The Rev, Wm. Chancey Langdon has come among us to establish a permanent Episcopal Church, which has long been needed here.

Whereas, We believe that such a permanent church will alone unite the Americans in Rome in one service, therefore it is unanimously

Resolved, That we extend him hereby a cordial welcome, and in proportion to our respective means, we offer him our undivided support.

Resolved, Also, that the thanks of the Americans in Rome, are due to our Minister, Mr. Stockton, for extending to the Rev. Mr. Langdon the use of a room in his house, and the protection of our flag. And

Whereas, Since the commencement of this enterprise, the Rev. Isaac P. Labagh, the Agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, has arrived here, sent out to continue the winter services at the Legation, under the direction of that body, and in view of the fact that the work already commenced by the Rev. Mr. Langdon is intended to be permanent, that he has come to make his home among us, and that the Rev. Mr. Labagh has expressed himself unable to assume such relations towards us, and believing, moreover, that this is now a self-sustaining parish, and need no longer be a missionary station ; therefore,

Resolved, That while we return our sincere thanks to the Rev. Mr. Labagh for his coming, and to the Society for sending him to us, gratefully acknowledging their past services here, we request him to inform the Society of our unanimous wish for the continuation of the church already inaugurated by the Rev. Mr. Langdon, any interference with which would, in our opinion, at this time be productive of much evil.

Resolved, Also, that the thanks of this meeting are hereby tendered to the Rev. Mr. Labagh, for his Christian and friendly suggestion, that the Americans in Rome should meet and decide for themselves these questions.

Resolved, Also, that the Rev. Mr. Labagh be requested to forward a copy of these resolutions to the AMERICAN AND FOREIGN CHRISTIAN UNION, and ask their prayers for our welfare.

Resolved, That the Secretary be instructed to furnish the Rev. Mr. Labagh with two copies of these resolutions ; one for his own use, and the other to enable him to carry out the request contained in the fifth resolution, and that a copy hereof be likewise furnished to the Rev. Mr. Langdon.

H. A. LYONS, (Prest.)

H. DE V. GLENTWORTH, (Secy.)

November 26th, 1859.

TURKEY—CONSTANTINOPLE.

In the last Annual Report, the commencement of a Mission-school among the Romanists in the suburbs of the city of Constantinople was briefly noticed. Enjoying the supervision and counsels of the Missionary Association in that vicinity, and especially the countenance and care of the Rev. H. G. O. Dwight, D. D., Mr. Costabel has continued his labors as missionary teacher during the past year.

Like every new enterprise the school has had difficulties to encounter, but still it has been maintained, and at times has had as many as *twenty* pupils, who have been of Italian, French, Dutch, Swiss, Polish, and Armenian parentage. The school is composed of boys and girls, (more of the former than the latter,) and their ages vary from *seven to thirteen* years. Concerning this school the Rev. Dr. Dwight, in a letter to the Board, says :

“The experiment of the past year has satisfied the Committee that we should go forward, and not backwards. We have at the present moment the prospect of receiving soon more Roman Catholic pupils. Mr. Costabel is evidently giving them good religious instruction.”

As a full account of the pupils, the order, semi-annual examination, names of the committee, and some other things respecting this school has recently been submitted to the patrons of the Society through the Monthly Magazine, further notice here is unnecessary.

CONCLUSION.

Thus we have briefly surveyed the work in the Foreign Field. We have confined our observation to those stations and missionaries who hold immediate relations to the Board, and are wholly supported by the Society ; and to those Associations and laborers to whom subsidies are sent, while their relations are less intimate, and the pecuniary responsibility of the Board is correspondingly less.

The missionary force in the Foreign Field, as connected directly with the Board and also with those missionary organizations with which the Society co-operates, comprising Pastors, Evangelists, Bible-readers, Colporteurs, Teachers, and laborers of various kinds, amounts to *two hundred and twelve* persons, an advance of *seven* individuals on the number specified in the last Report.

In the progress of this examination we have had most clear and convincing proof that the cause in which the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged, is the cause of God. It attracts his special notice. It shares his marked favor. In both hemispheres the minds of *millions* of the race have been moved upon the subject of the errors, corruptions, and ruinous influences of Romanism, and are beginning to feel an ardent desire for the salvation of Romanists. Since the days of the Reformation, such distrust of the system of Papacy on the part of the masses of Papists—such open doors for preaching and propagating a pure and evangelical Christianity among them has not been known, as has been realized during the last year. Within that period we have seen immense multitudes openly renounce Roman Catholicism, and lay off all obligation to the Romish church. We have heard the call from individuals, families, and whole villages, for the Holy Scriptures, and the service of evangelical Protestant ministers. We have seen *revivals* among Romanists in various places, especially in France, Ireland, and the United States, whereby most wonderful moral and religious reformatiions have been effected, and in the aggregate *thousands of souls* have been hopefully converted to Christ; and we have also seen *tens of thousands of Papal children and youths* collected in Mission-schools, and taught the great facts and truths of the Gospel.

On the other hand, such vigorous activity on the part of the Papal Hierarchy—such burning zeal in its behalf—such crowding upon Protestant lands the rites and usages of the Romish church—such arrogance on the part of Papal functionaries, and such efforts to embarrass all non-Papal governments and all evangelical measures for the maintenance and advancement of the truth, have not been known for centuries as has been witnessed during the year just now closed.

But these movements of the hierarchy and their friends, are not sufficient to check the progress of that mighty agency which is shaking the confidence of the world in that hoary religio-political system which for centuries has oppressed the church and troubled the nations, and whose Head at the "Eternal City" is even now meditating an Exodus from its enclosures, similar to that of 1848, yet much less hopeful of a return to occupy the Chair of St. Peter, in peace. The "signs of the times" indicate clearly that the struggle which is to terminate the *temporal dominion* of the Pope, and be followed by the removal of the peculiar doctrines, institutions, and influences of the "Man of Sin," from the face of the earth, has com-

menced, and is destined to go on with augmented power and vigor. Kings and princes—some of the mightiest rulers of the nations—who themselves, as well as their subjects, are Roman Catholics, by the over-ruling hand of Providence have become deeply involved in the conflict, and are exerting a prodigious influence, however unwittingly, toward the accomplishment of the predicted downfall of mystical Babylon.

But to the Church of Christ we are taught to look for those agencies by which error, superstition, and sin are to be overcome and men are to be brought to the foot of the cross and saved. *Light and love are her instrumentalities.* She wields no carnal or unholy weapons. And through the band of laborers, drawn from her numbers and sent forth by the associations whose proceedings we have now reviewed, what wonders has God wrought through those means of light and love ! He has far exceeded in these things the faith of the most confiding. And from what he has done, we derive the encouraging assurance that he will soon do still greater and more marvelous things. We cannot doubt it. The "Man of Sin" shall be destroyed, for the mouth of the Lord hath spoken it.

The Board, therefore, in view of past success and of the bright prospects of the future, respectfully yet earnestly call upon their brethren of the Society to engage in the work the present year, with fresh ardor, and augmented energy, assured that the downfall of the Papacy, the consummation so long desired and prayed for by the Church, will in due time be realized. "Blessed is that servant whom his Lord when he cometh shall find so doing."

Dr.

Treasurer in Account with the AMERICAN AND FOREIGN CHRISTIAN UNION.
For the year ending the Thirty-first day of March, 1860.

Cr.

To balance from old account,	\$562 36	By amount paid for Printing, Paper, and for Printing the Magazine, etc.,	\$3,619 71
To amount received for Subscriptions to the Magazine, and Publications sold, . . .	3,863 43	By amount expended for Books and Tracts gratuitously distributed,	6,024 40
To amount received from Legacies, . . .	8,511 95	By amount for Salaries of the Secretaries and General Agent,	7,500 00
To amount received from Church Collections, Donations, and all other sources, . . .	46,894 13	By amount for Clerk-hire, light, fuel, post- ages, and other incidentals,	1,819 71
To amount received for Rent,	569 00	By amount paid for Interest on Bond, for Taxes, Insurance, etc.,	1,602 62
		By amount disbursed for Home and Foreign Missionaries,	38,548 09
		By balance to new account,	1,286 34
	\$60,400 87		\$60,400 87

N. B. In consequence of large receipts and loans for the American Chapel in Paris, which have been embraced in previous accounts, the aggregate of the present year is correspondingly reduced. But the collections from the Churches and voluntary Donations for Missionary purposes are considerably in advance of the previous year.

C. C. NORTH, *Treasurer*.

We, the subscribers, have examined the above account, and find the same correct, and a balance in the Treasurer's hands of Twelve Hundred and Eighty-six Dollars, and Thirty-four Cents.

JOHN ENDICOTT, }
 C. B. HATCH, } *Auditors*.

APPENDIX.

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of **THE AMERICAN AND FOREIGN CHRISTIAN UNION.**

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life ; and one hundred dollars, paid at one time, shall constitute a Director for life ; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of the Society shall be a President, Vice-Presidents, two Secretaries for Correspondence,—one for the Home, and the other for the Foreign Department,—a Recording Secretary, a Treasurer, a General Agent for the Publication Department, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described ; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries, Treasurer, and General Agent shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and disposal of the funds and property, of every name whatsoever, of the

Society, and the direction of its concerns ; shall meet at least once a month ; and seven members shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers of the Society till the next annual meeting ; appoint Missionaries, Agents, and such Committees as the interests of the Society may require, and instruct them as to the field and manner of their labor, employ such means for the accomplishment of the object of the Society as occasions and exigencies may demand, keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the annual meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them ; and subsequently monthly, or on their own adjournment.

ARTICLE VII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Secretaries a copy of its constitution and annual reports, giving the names of its missionaries and fields of their operation. And every Auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all Auxiliary Societies or Associations shall be, ex-officio, Directors ; and the annual contributors to their funds shall be members of the Society.

ARTICLE VIII.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully observed, namely :

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, the THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

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REV. THOMAS DEWITT, D. D.

VICE-PRESIDENTS:

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The Rev. W. D. Rosseter is one of the District Secretaries of the Society. He has labored with great diligence and success for several years. The following letter from him will disclose something of the working of the Society, and its value to the public. He says :

“ It was my happiness at my *last* annual review of this district, to be able to state that the year then closing had been one of great prosperity with our cause. With *as much* gratification and truthfulness, I can at the close of this financial year, record a similar statement.

“ The contributions made in its behalf, including legacies, have in no year of the nine during which I have been connected with the Society, been so large ; and this too, when within the bounds of the district committed to my supervision, the monetary pressure has exceeded that of 1857. Year by year, we are gratified in perceiving in this respect, a growth, onward and steady.

“ The number of churches in this valley of the Central West which contributed to our cause when I was called to the position I now occupy, as near as I can now ascertain, was *fifty*, and a large proportion of these were the smaller ones. The number for the last year, not including those who would have contributed if visited by me, (having done so the few past years when called upon) has been *one hundred and forty*, and these of our largest and most important churches. And what we regard as a sure evidence of the growing appreciation of the nature, necessity, and value of the work of our society, is the fact, that *IN EVERY ONE of the large cities within this District*, where the Roman Catholic population so largely concentrates itself, your representative has access to nearly every Protestant congregation within them, to present the claims of the Society, and solicit funds and other forms of co-operation in its behalf.

“ But this is not the only indication of the growth and progress of the AMERICAN AND FOREIGN CHRISTIAN UNION in this district. During the year now closing, we have been called by the Providence of God to inaugurate in the midst of this great and growing valley, *nine new mission stations*. One each, at Lawrenceville and Birmingham, Pa. ; one each at Newport and Covington, Ky. ; one at Cincinnati, O. ; one at St. Louis, Mo. ; and one each at Madison, Indianapolis, and LaFayette, Indiana ; thus, *during the past year*, extending our work beyond any effort it has before been called to make in this district of the Great West, and giving us *thirteen* such mission stations under our care therein.

“ The progress of the cause is also seen in the increase in the number of our *Industrial-schools* for the girls, (otherwise, in the main, untaught,) in which Christian ladies of different evangelical denominations freely or without fee or reward, devote a portion of time weekly to the instruction of such youth, in singing, sewing, habits of correct demeanor, etc.

“ During the last year, we have had under our auspices and care, TWEN-

TY-THREE of these nurseries of neglected female youth, fourteen of these having been commenced since my last report, and through which in the aggregate, not less than three thousand girls have passed during the year. I do not mean to assert that these have all been the daughters of Papists, for we have adopted the theory in our work in the West that, for obvious reasons, it is not best to limit ourselves to such in the schools we organize. But for this preparatory agency many a Papist family would have been entirely unreached by any evangelical influence whatever.

"The growing appreciation and progress of our effort in the West is still further seen in the increasing number of Christian co-laborers, chiefly females, though not entirely, who in all these nurseries of industry, intelligence, and morality, are engaged in assisting in our work.

"There cannot, we think, be less than two hundred and twenty-five Christian ladies, who during the last year, in our Industrial-schools alone, have been thus engaged. To furnish sufficient force for these schools, however, we need to have DOUBLE this number. Some of these schools are by no means as flourishing as they might be, had we an adequate number of prompt, regular, and persevering teachers.

"Should the eye of any unemployed Christian female, resident either in Pittsburg, Alleghany, Lawrenceville or Birmingham, Penn.; or in Springfield, Marietta or Cincinnati, Ohio; or in Covington, Newport, or Louisville, Ky.; or in Madison, Indianapolis, LaFayette, or New Albany, Indiana; or in St. Louis, Mo.; fall upon this statement, I beg them to consider if 'the Lord hath not need of them,' in this noble, blessed, though humble sphere of service.

"We have lost I am sorry to say, during the year, a few of our most valued and valuable co-laborers in this department of our work. Among these, I must be permitted to mention the names of Mrs. A. Anna Wade, formerly of Alleghany, Penn., who for three years was the efficient, prompt, and beloved Directress of our First Industrial-school in that city, and Mrs. Miller of St. Louis, Mo., whose experience in our work, and deep piety, eminently fitted her for the peculiar service which in connection with us she rendered. The removal of the one of these ladies to another field of labor, and the pressing domestic duties of the other, have deprived us of two active friends and helpers, whose places we find it difficult to fill. O, that their mantle might quickly fall upon some Mary, or Martha, or Dorcas, in the midst of us.

"Other ladies we have engaged in this work, whose names I should love to transcribe here, but omit lest it meet with their rebuke, and who are our indefatigable helpers in the Lord. O, the rich reward that awaits them! Surely no starless crown is theirs in reserve, but rather one all resplendent with richest gems. Are there not those who would love to share their joy and reward? Come then and help in all our cities in this humble but blessed work.

"I have not space to mention other and minor indications of the plain

progress of the cause which the AMERICAN AND FOREIGN CHRISTIAN UNION seeks to extend in this district of the West; I must hasten to call attention to a few other considerations.

"In my last annual report I stated that we had introduced a *new* feature in our missionary work in this district, viz: that of *schools for the street and news-boys* in our cities and large towns, for their instruction, an hour a day, in manners, music, and the mere elemental branches of an education. While sustained, they did well. We do not mean to lose sight of this thing, but, as soon as possible, it is our purpose to introduce them at all our stations.

"The *itinerating* missionary effort which I also suggested in my last annual report, so far as tried in this district, has worked well. The Rev. J. M. Sadd was appointed early in the year, to an itinerating mission in the State of Indiana. And already, as one result of his labors, we have Mission stations and Industrial schools at Madison, Indianapolis, and La Fayette, in that state. His labors have otherwise been greatly blessed. A similar agency is much wanted in the great and needy State of Ohio.

And in this connection, let me add that almost the only hindrance to our *full tide* of success lies in the *few laborers* we have hitherto been able, *solely for want of means*, to employ.

"It was this want of men, that suggested the *itinerating* missionary work in my last annual report, with the hope that through *such* an agency, some little might be done to prevent the growth and spread of error and delusion, and to scatter a few rays of light or seeds of truth, in those places where a *permanent* agency could not be employed.

"It seems important to the readiest accomplishment of the objects of the society in this district, if not indeed throughout the land, that there should be an effort to *train men* for our *peculiar missionary work*. It is not every *good* man or woman that is fitted for it. It requires peculiar temperaments; minds directly adapted to this one work, men of genial dispositions, good *common sense*, large and accurate acquaintance with the manners, habits of thought, prejudices, etc., of those classes for whom the AMERICAN AND FOREIGN CHRISTIAN UNION has been organized in order to do anything successfully. We need a kind of *Normal School* for training such minds. *Shall we not have such a school?* What say the friends of Christ,—aye, the friends of humanity? When everything in the condition and aspect of the Papal world is so indicative of the speedy downfall of that system, and when hundreds in a *single colony* in one portion of our own land, and hundreds in the land of Erin, are turning from Mary, as their Saviour, to the Lord Jesus Christ, and rejoicing in the faith that saves, O, is it not a time when *every appliance* should be brought to bear, and every instrumentality put into prompt requisition to prepare the way of the Lord among the thousands and millions of the deluded followers of Anti-Christ?

"To meet some of the wants hinted at in this report, let me suggest to

the Board, in closing, the desirableness of employing *female* missionaries at some of our most important mission stations.

"We know what the Romish Church effects through her various orders of females throughout the world. Why should not Protestants, and the *great Protestant Society of the United States*, be as wise? Why should not the Society have *female missionaries* devoted to the work of visiting the hospitals and almshouses, the jails and houses of refuge, consoling the unfortunate, and pointing them to Christ? Also visiting the garrets and cellars of our cities, conversing and praying with the sick, abandoned, deluded, and dying?

"If Roman Catholic females can do it successfully, *why* cannot Protestant females? One such, we now have employed in this district. Will not the Board take the matter under advisement, and see if such labor cannot *extensively* and successfully be employed in our work. But I must close.

"Since the first of April, 1859, I have preached *ninety-eight* sermons, delivered *one hundred and ninety-eight* addresses, addressed two hundred and nine congregations, and visited *sixty-four* others, which I did not address. I have also visited *one hundred and thirty-one* Sabbath-schools.

"This labor has been expended in *thirty-nine* cities and towns, to do which I have traveled *nine thousand eight hundred and eighty-nine miles*, in *ten different states*, and called upon *four thousand eight hundred and nine families*, in the sole prosecution of my labors. In addition, I have written during the same time, *six hundred and seventy-four letters*."

REV. JOSEPH EMERSON, BOSTON, MASS.

The Rev. J. Emerson, the writer of the following article, is one of the District Secretaries of the Society. He is stationed at Boston, Mass., and extends his labors to the States of Maine, New-Hampshire, and Rhode Island, as well as to the towns in the eastern part of the State in which he resides. He has been employed but a few months, yet he has made a good beginning. His letter, which we subjoin, shows an encouraging state of things. He says :

"Looking back through the seven months of my service in the cause of the AMERICAN AND FOREIGN CHRISTIAN UNION, I see nothing sufficiently peculiar to deserve special notice. My work has been pleasant, and perhaps as successful as I had reason to expect. The wider openings for evangelical labor in Italy and other Papal countries, seem to have awakened Protestants to a deeper sense of the importance of our enterprise.

"In regard to the statistics of Romanism on my field, I cannot give them accurately. Indeed, I judge it impossible to ascertain them with precision. I shall in this report not attempt to state facts concerning New Hampshire, Maine, or Rhode Island, but confine myself to Massachusetts, and principally to Boston. Even then I must be very concise, or transcend the proper bounds of such a communication.

"No numbering of religious denominations is found in the official returns of either the city or the State. But comparative statements of native and foreign born citizens are given, and from these may be formed probable conjectures as to the number of Roman Catholics. These I will give in the briefest form and let the reader conjecture for himself.

"In the registration of Births in Massachusetts for 1857, (which is the last published,) the comparison of native and foreign parentage stands thus :

Both parents American,	-	-	-	-	16,261
" " Foreign,	-	-	-	-	15,234
American father and Foreign mother,	-	-	-	-	973
Foreign father and American mother,	-	-	-	-	1,002
Unknown,	-	-	-	-	1,850

"Probably most of the unknown, or at least a full proportion of them, are foreign. Most of the foreign population of Massachusetts is Irish.

"The statistics of births in Boston are a little more definite. The whole number in 1858 was 5,597. Of these, the cases in which one or both parents were foreign born, (calling the unknown foreign,) are 4,186, or 74-79 per cent. of the whole number. The cases in which both parents are Irish, are 2,615, or 46-72 per cent. of the whole number.

"Few probably are prepared to credit such a comparative increase of the foreign element in this State ; but I copy the figures from official documents. The statistics of Lowell, Fall River, Lawrence, and the other manufacturing towns, approach those of Boston in their ratio of foreigners.

"In Boston, there is in both civil and religious operations a studied effort to treat the foreign and native populations *precisely alike*, and thus to Americanize the foreign element.

"All children have the same privileges in the public schools, (which are the very best in the commonwealth,) and the Irish children attend in great numbers. I visited one grammar school, containing about *one thousand* pupils, all Irish. In the same neighborhood are twenty-two primary schools, numbering *another thousand*, all Irish. These are unmixed, because the population of that section is so. In other parts of the city they mingle in according to their own convenience. No questions are asked. Their teachers speak of them as orderly, to a good degree cleanly, and fair in their grade of scholarship. In one grammar school, the best scholar is the son of an Irish Romanist.

"The attendance of this class of children is as regular as that of any class. The average attendance is about *ninety-five* per cent. of the whole number.

"According to a State law, the city appoints three Truant Officers, whose business it is to look up truants reported to them by the teachers. Confirmed truants are brought before the Police court, and sentenced to Deer Island for two years. About *seventy* are sent annually. This treatment of truants is most salutary, and accounts for the surprising punctuality above stated.

"This admirable public school system of Boston is doing immense good in

elevating the Roman Catholic population. It gives the children larger and juster views of everything. It enables them to see all truth more clearly, and disposes them to form their opinions on all subjects more independently. While the great mass of this generation will be held in Papal bondage, some will assert their freedom. And those who allow the fetters to remain will require them to be more loose and easy.

"The *Boston City Missionary Society* is laboring to make direct religious impressions on the 'poor and neglected classes,' including the Roman Catholic population. This Society employed the last year, seventy-three missionaries, whose *daily* business was going from house to house, to sympathize with, and relieve the suffering, and point all to Christ, as their only hope for pardon of sin, and salvation in heaven. In this work about \$12,000 is expended annually, and great good done. Under the auspices of this Society, nine mission Sabbath-schools are sustained, and many otherwise neglected children taught the Word of God.

"Through influences direct and indirect, of various kinds, I am persuaded that the *Romish population* of Boston is improving. As I gazed on the long procession of Irishmen, marching through the streets of Boston on last St. Patrick's day, I was surprised by the general respectability of their appearance, a decided improvement upon what I had formerly seen on similar occasions.

"Other indications of improvement are found in the fact that an increasing number are learning mechanical trades, and entering stores as clerks. Of course these results *must* follow an education in the *Boston Schools*.

"Another encouraging fact is that a large portion of the money in the Saving's Banks of Boston, is deposited by Irishmen. These facts are hopeful, for men who are rising in pecuniary means, in intellectual endowments, in social position, will certainly be less easily held in the bondage of senseless and galling superstition."

ROMAN CATHOLIC PROVINCES AND PRIESTS.

The United States and their Territories are divided into seven Roman Catholic provinces, viz: Baltimore, Oregon, St. Louis, New-Orleans, Cincinnati, New-York, and San Francisco. These are presided over by *seven* Archbishops, and *forty-one* Bishops; are subdivided into *forty-five* dioceses, which have in them 2,235 Priests, chiefly of foreign birth, all unmarried, and few of them American citizens.

The total Roman Catholic population in the United States is computed to be about *three and a half* millions; and in the world, about *two hundred* millions. Roman Catholic churches in the United States, 2,385; chapels and preaching stations, 1,128,—total, 3,513.

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